THE

NEW TESTAMENT.

VOL. I.

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

ILLUSTRATED

By a Plain Explanatory Comment, and by Authentic Views of Places mentioned in the Sacred Text from Sketches and Photographs taken on the Spot.

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PREFACE TO THE FIRST VOLUME.

A FEW words may explain the design of this edition of the New Testament. It was intended to supply a plain explanatory comment for private or family reading, that the reader might find any difficulty in the sacred text, as it is represented in our faithful Authorized Version, removed or elucidated by a brief paraphrase, a comparison of a parallel passage, or a short inference of implied truth in doctrine or practice. It was desired especially to avoid the fault, which almost inevitably besets more lengthened commentaries—that of inviting attention to the gloss rather than the text. It was wished that any chapter, or portion of a chapter, selected for daily reading, might be found so far historically, critically, or doctrinally interpreted, as to leave the words of the sacred lesson itself first and last in the reader's mind.

As to the sources from which the notes on the Gospels are derived, the aim has been rather to say what was true, than what was new. The Church in all subsequent ages has agreed in accepting its exposition of the Catholic Faith from the determinations of the first six General Councils. It is therefore to the great Teachers, whose wisdom guided those Councils, that we must look for guidance in the reasons on which those determinations were founded. And their reasons will furnish the best commentary on the chief doctrinal portions of the New Testament; for these portions those eminent Fathers especially selected to illustrate with their own commentaries, declaring 'the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge;' Col. ii. 2, 3.

A little inquiry will suffice to show that the commentators on Holy Scripture may be generally divided into three classes—Theologians, Schoolmen, and Grammarians. Among the Theologians are the Fathers,

and those who followed in their track, from the time of our own Bede and Alcuin to St. Bernard; and whoever in later days has imbibed a portion of their spirit—such as, in our own country, Bishop Horne in his commentary on the Psalms, and Archbishop Leighton on St. Peter. The Schoolmen of the Middle Ages, whatever errors may be laid to their charge, deserve some praise for their elaborate efforts to teach divine truths by arranging them in sentences and systems, or bodies of divinity; to provide the advocate of Christian doctrine with a skilful plan of the fortress which he was to defend, and to place the common faith, according to the text, 'upon a candlestick, that all who entered in might see the light.' How much these efforts contributed to the accuracy of theological arguments and distinctness of terms, it is not easy to estimate. Among our English divines, Bishop Sanderson and Bishop Pearson were well acquainted with their value; and the fruit remains in the imperishable treatise, which no one but a vain sciolist will pretend to despise, the scholastic 'Exposition of the Apostles' Creed.' But, considered as commentators on Holy Scripture, the Schoolmen rather collected and arranged the comments of earlier writers, than added what is worth remembering of their own. And it has been truly said, that the end of a scholastic treatise is knowledge, while that of the Christian preacher is the discipline of life.*

Those who may be classed as Grammarians, are necessarily a class which has arisen since the revival of learning. No depreciation is implied by the name; for grammar is the threshold of all literary sciences, and much gratitude is due to the labours of those scholars, who have done so much at different times, by collecting and comparing ancient manuscripts, to preserve or restore the genuine text of the New Testament, or to illustrate its phraseology, even though it may be from Pagan rather than Christian writers. But there is some danger to those who linger too long upon the threshold, lest they mistake words for things, or employ so much diligence on words, that they have little to spare for things. As far as these grammatical or critical commentaries have appeared to elucidate any point of interest, they have not been neglected; but we have studiously avoided all disputings of science, as foreign to the aim of those whose steps we desire to follow, who lived and laboured 'to build up' themselves and others 'in our most holy faith.'

* Lud. Granat. Eccl. Rhet., Lib. IV. c. 1.

We would say to the Christian reader, nearly in the words of St. Augustine: 'We have tried to deal with you, not as if you could at once, by our feeble help, understand the deep things of God, but to quicken your desire that you may one day understand them. But this can only be wrought by the pure and single love of God, inspired by the Holy Spirit, and leading to the Son, the wisdom of God, through whom the Father is made known. For if wisdom and truth be not desired with all the strength and powers of the soul, found can it never be. But if it be sought according to its excellent worth, it cannot withdraw and hide itself from those who truly love it. *Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you.* And *there is nothing covered that shall not be revealed; and hid, that shall not be known.*' *

It only remains to say, that for the Notes on St. Matthew, and in some degree for those on the two following Gospels, the present writer is much indebted to the Rev. F. C. Cook, Canon of Exeter, and one of Her Majesty's Chaplains in Ordinary. But for the remainder, and for the form in which the whole appears, he is solely answerable.

The Illustrations are, with the exception of a few historical subjects, true and accurate views of the places which they represent, as those places exist at the present day; not otherwise made up, or artistically beautified. They are chiefly from sketches made on the spot by the accomplished scholar and artist, Rev. S. C. Malan, and from photographs by Mr. James Graham. It is hoped that they may contribute their aid to the instruction of the reader, by giving some real notion of the character of the countries in which the events of the Sacred History occurred, and especially the spots where our Lord vouchsafed his divine presence. It surely lends vividness to the impression with which we read the New Testament, to find the fisherman still casting his net into the Sea of Galilee, the women of Palestine grinding at the mill, or lighting the oven with the grass from the field; to see the lilies, outvying the glorious array of Solomon, as they may yet be gathered in the plain of Magdala, or the olive-trees of unknown age, still flourishing on the mountain eastward of Jerusalem. The road from Jerusalem to Jericho still remains as a witness to the truth of the picture in our Lord's parable; and the figs, peaches, and pomegranates, are growing, as of old,

* St. Augustine, De Moribus Eccl. Cath. I. § 31.

about the slopes and ruined walls of Bethany. The journeys of our Lord around the shores of the Sea of Tiberias—from Galilee and Nazareth to Jerusalem, and from Bethany to Jerusalem—and the voyages of St. Paul may, partly at least, be traced upon the carefully prepared Panoramic Views.

The following Table of Gospel Parallels is nearly the same with one that has already appeared in the *Dictionary of the Bible*, drawn up by his Grace the present Archbishop of York. It will serve in great measure as both a table of contents and index of reference to the four Gospels. E. C.

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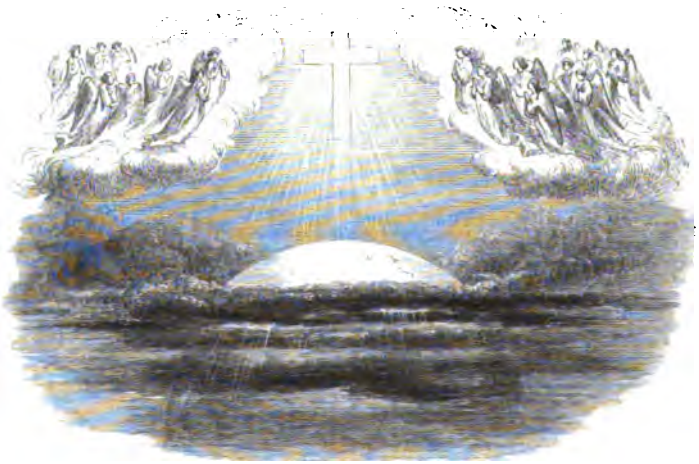

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THE FOUR GOSPELS.

CALL OF MATTHEW.

THE GOSPEL ACCORDING TO ST. MATTHEW.

INTRODUCTION.

THIS Gospel has been received by the Christian Church from the Apostolic age as written by St. Matthew, whose call to be an Apostle is recorded by himself, by St. Mark, and St. Luke. He was previously a publican, or collector of taxes, at Capernaum, and his name, according to Mark and Luke, was Levi, son of Alphæus. It is uncertain whether the Evangelist bore two names originally, or took that of Matthew when he relinquished his previous occupation; either supposition is in accordance with the customs of his countrymen. Little is known of his after life; he is said to have preached the Gospel in Macedonia, Greece, and Ethiopia, and to have died at an advanced age.

He seems to have kept an accurate record of our Lord's public discourses, which he relates far more at full than the other Evangelists; such as, for instance, the Sermon on the Mount, several parables, the discourses on John the Baptist, the denunciations against the Pharisees, and the prophecies concerning the destruction of Jerusalem and the second advent.

These discourses form, indeed, the most important portion of the Gospel; to which the narrative is generally subordinate, presenting, more briefly, the substance of fuller accounts in the other Gospels, especially that of St. Mark. This accounts for some striking deviations from the chronological sequence of events observed by the other Evangelists. Some of the events are related in the order which may best illustrate the discourses, which are arranged so as to give a clear and systematic view of the public teaching of our Saviour.

This Gospel is also remarkable for its frequent and copious citations from the Old Testament, more especially from the Messianic prophecies. The great object of the Evangelist was undoubtedly to prove to his countrymen, in the first place, that Christianity was the perfect development of Judaism, and that the announcements, on which the national hopes of a deliverer rested, were fulfilled in Jesus, the true King, and Priest, and Prophet foretold in their Scriptures. He is at the same time careful to shew that this fulfilment included the conversion of the Gentiles, and the communication of all religious blessings and privileges to the whole race of man. Thus, in the beginning of the Gospel he records the adoration of the Magi as the first fruits of heathendom, holds up the good centurion as the model of faith, and forerunner of those who should occupy the place forfeited by 'the children of the kingdom,' and closes his Gospel with the charge given to the Apostles to go and teach all the nations of the world.

St. Jerome seems to say that this Gospel was written by the Evangelist in Hebrew. It is, however, certain that the early Christians had little knowledge of any other copies than the Greek; and it is most probable that it was at least rewritten in Greek by the Apostle, or under his guidance, with some additions to the narrative, together with interpretations and explanations, by which it might be adapted to the use of converts from heathenism. The date of publication is not certain: the narrative has expressions which indicate an interval of some years after our Lord's ascension; but there is no doubt that the entire Gospel was published long before the overthrow of the Temple and final dispersion of the Jewish nation. All internal indications are in accordance with the statement of Irenæus, that St. Matthew published his Gospel while St. Peter and St. Paul were founding the church at Rome.

CHAPTER I.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar;

1-17. THE GENEALOGY OF CHRIST.

1. '*The Generation*,' i.e., *the Genealogy*. The title seems to be restricted to the first 17 verses of this chapter, containing the roll of the descent and lineage of our Saviour.—*Jesus Christ*. 'Jesus' in Greek answers to Joshua, and means Jehovah Saviour; Christ is equivalent to Messiah, the Anointed, a term applied originally to kings, priests, and occasionally to prophets. Unction represented the communication of gifts and graces essential to those offices. —*Son of David*. The descent of our Lord, through David from Abraham, is recorded to show the fulfilment of special promises. For ages before our Lord's coming, the Jews used the words Messiah and son of David to designate the person in whom all the national hopes were concentrated.

3. *Thamar*. Four women are named in our Lord's genealogy, three of them presenting a striking contrast to his virgin mother. The mention of Ruth the Moabitess among the mothers of the royal race of Judah, may be meant to intimate the future reception of the Gentiles into the church. The mention of the sinful women in the line might serve to check the pride of those who boasted of their descent from Abraham.

8. *Ozias*, *i.e.*, Uzziah, named also Azariah. Three names, Ahaziah, Joash, and Amaziah, are omitted between Joram and Uzziah; such omissions were not uncommon in Hebrew genealogies.

11. The name of Joakim, *i.e.*, Eliakim, is supplied in some manuscripts, but the omission appears to have been intentional.

12. *Zorobabel* is called in 1 Chron. iii. 17-19, the son of Pedaiah, brother of Salathiel, or Shaltiel. Pedaiah may have adopted him after his brother's death; see Haggai i. 1, 12, 14; ii. 2. The names which follow are not found in the Old Testament; the branch from which our Lord sprang sank at an early time into obscurity, such as was predicted by Isaiah, xi. 1, and liii. 2.

and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-

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16. *Joseph the husband of Mary.* Joseph is said by St. Luke to have been the son of Eli: the discrepancy is not improbably accounted for by the supposition of a legal adoption into the family of a near relative, a very common proceeding among the Jews. Our Lord's right to the inheritance of David depended upon his legal relationship to his supposed father, whose descent is therefore given, and not that of Mary, who was a member of the same family. Our Lord's claim to be the natural and legal descendant of David was never questioned by the Jews of his own time.

18-25. THE BIRTH OF JESUS.

18. *Before they came together.* Betrothed persons were legally regarded as man and wife, but until the formal espousals took place the maiden remained in her parents' house.—*Of the Holy Ghost.* This expresses the truth afterwards revealed, and attests the holiness of our Lord's human nature, which was thus free from the taint of natural corruption.

19. *A just man.* He could not, therefore, overlook what appeared to be her guilt, yet he would not inflict upon her the penalty of the law against adulteresses, Deut. xxii. 23, 24.

20. *Joseph, thou son of David.* The angel speaks of his descent from David as a word of praise, as not only a son, but an imitator of the faith and righteousness of David.

21. *His people.* Those who render allegiance to him as their king.

22. *That it might be fulfilled.* Prophecy is the express revelation of God's will, and all events are overruled that it may be fulfilled. The evangelists take note only of the ultimate and complete fulfilment of prophecies which had in many instances a primary and typical application to contemporary persons and events. The prophet Isaiah delivered the following prediction as a sign to Ahaz, but it was always understood to refer to the future King of Israel.

23. *A virgin.* There can be no doubt that the original word was understood by faithful believers of old time as by ourselves. The prediction implied a supernatural birth.—*God with us,* as our helper; or, in a higher and more mysterious sense,

BETHLEHEM.

Looking west from the Convent of the Nativity.

manuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER II.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the

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as dwelling with us, taking upon him our nature. In both senses the word is equivalent to Joshua or Jesus.

25. *Her firstborn son.* This expression does not imply that our Lord had brothers or sisters, but simply that he had none born before him, and was subject, as the firstborn, to the special enactments of the law; see Exod. xiii. 2, 12, 13; xxii. 29; Num. iii. 13.

CHAPTER II.

1–12. THE WISE MEN COME TO WORSHIP OUR LORD.

1. *Bethlehem.* A small city about six miles south of Jerusalem. The name signifies 'house of bread.' It was the ancestral residence of the house of David; see Luke ii. 4.—*Herod the king.* This prince was an Idumæan or Edomite by descent, and became King of Judæa by the favour of the Romans, with whom his father Antipater was in alliance. His character, as described by contemporary historians, fully accords with the acts related by the evangelist. He was a man of great ability, ambitious, and so utterly regardless of human life, that he put to death two of his own sons, and his wife Mariamne.—*Wise men*, or Magians. A name given originally to a priestly caste among the Persians. The expression used by St. Matthew implies that they came from a remote country in the east, most probably from the plains of Chaldea, passing through Arabia on their way to Palestine. They represent the first-fruits of the Gentile world.

2. *His star.* The expectation of a king born in Judæa, destined to rule over the whole world, which, as Josephus and Tacitus inform us, prevailed generally in the East, was evidently shared by these Magians. They may have been watching for indications of his coming when the 'star' appeared. Balaam was a native of the East, and his prophecy (Num. xxiv. 17) was likely to attract their notice. At that time the communications between the Babylonian and Palestinian Jews were frequent and intimate.

3. *Was troubled.* Herod lived in a constant state of suspicious anxiety, and his subjects were always in terror of the outbursts of ferocity which occurred when his passions were roused.

4. *All the chief priests.* Those who had previously held the office, and probably also the heads of the twenty-four courses of priests; see 1 Chron. xxiv. 3-6.—*Scribes.* Public teachers and interpreters of the law; they were for the most part Pharisees and members of the Sanhedrim, or national council.—*Where Christ should be born.* Herod and all the Jews knew that the time, circumstances, and place of the birth of Messiah were precisely determined in the prophetic writings.

land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

ADORATION OF THE WISE MEN.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young

6. *Art not the least.* Micah v. 2. St. Matthew gives the general sense of the passage, or, very probably, the words used by the scribes themselves, quoting from memory. Micah contrasts the small size of Bethlehem with the magnitude of the predicted event. The scribes dwelt rather on the dignity which should accrue to it as the birthplace of Christ.—*Shall come.* The scribes omitted the important words which follow in Micah, 'whose goings forth have been from old, from everlasting.'

9. *Went before them.* The star had appeared to them in the East sometime before the birth of Christ; they had not seen it during their journey, it now appears suddenly and leads them to the precise spot where our Lord was to be found.

11. *Gifts*, according to the ancient and universal custom of the East, in recognition of their king. The gifts repre-

RACHEL WEEPING.

child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw

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sented the dedication of earth's treasures to its sovereign; they are generally believed to be symbolical, gold to the King, frankincense to the Priest, myrrh to the Man who was appointed unto death.

13–23. THE FLIGHT INTO EGYPT.

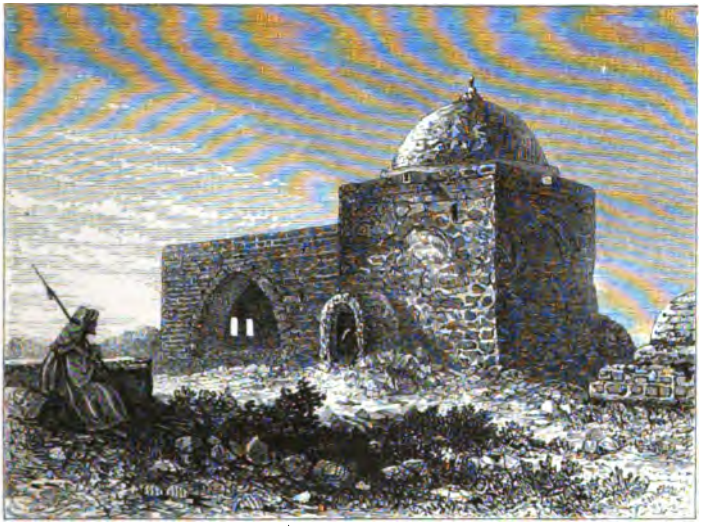
13. *Flee into Egypt.* The natural place of refuge for Herod's oppressed subjects in the south of Judæa, and one specially designated by prophecy and types as the temporary sojourn of the King of Israel; Hosea xi. 1.

15. *My son.* In the prophet we must understand the people of Israel, but what is true of the type is true, in a higher sense, of the antitype, and the evangelist,

that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.



SEPULCHRE OF RACHEL, NEAR BETHLEHEM.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they

in applying the words to Christ, was guided by the Holy Spirit.

16. *All the children*, etc. It would seem that the slaughter was perpetrated a very short time before the death of Herod, when he was surrounded by fears of designs against his throne, even in his own family. This act of cruelty is noticed, but in a confused way, by a heathen writer, and, wild as it seems, was not more atrocious than many of Herod's deeds recorded by contemporary historians.—*The coasts*, or borders, villages and scattered dwellings near Bethlehem.

17. *By Jeremy*, xxxi. 15. This is another instance of typical application. The words 'Then was fulfilled,' intimate, that in this as in other events connected with our Lord, old manifestations of God's will in history were reproduced and consummated.

18. *Rama* now called Er-ram, is on the borders of Ephraim and Benjamin.—*Rachel.* She was buried near Bethlehem; Gen. xxxv. 19.

20. *They are dead.* Applies to Herod and his agents in cruelty. Herod died of a loathsome disease (described by Jose-

are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

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phus) in the thirty-seventh year of his reign, and the seventieth of his life, and in a state of utter despair.

22. *Archelaus.* Augustus divided the kingdom of Herod between his sons. Archelaus had Judæa, Idumæa, and Samaria for his portion, with the title of Ethnarch, *i. e.*, National Prince, on the understanding that good conduct would entitle him to the rank of king: after nine years of misrule he was banished to Vienne in Gaul. His violence may well account for Joseph's unwillingness to return to Judæa. Galilee and Peræa were governed by Antipas, a licentious and crafty prince, but less noted for ferocity than his elder brother.

23. *Nazareth.* A small city, containing now about 4000 inhabitants. It is beautifully situate on a height commanding an extensive view, the loveliest spot in the rich and fertile district of Galilee. The name signifies the place of flowers, or shrubs, and is derived from the word Nazer, *i. e.*, Branch, used by Isaiah, xi. 1, to designate the Messiah.—*He shall be called a Nazarene.* It is uncertain to what prophecy the evangelist here alludes. He may refer to the meaning of the word Nazareth—see the preceding note—or to predictions which spoke of the obscurity of our Lord's early life.

CHAPTER III.

1–12. THE PREACHING OF JOHN THE BAPTIST. Mark i. 1-8; Luke iii. 1-17; John i. 6-28.

1. *Those days.* During our Lord's sojourn at Nazareth. Events not bearing upon his ministry are generally omitted by the evangelists.—*John the Baptist.* The birth, parentage, and exact time of his public appearance are given in St. Luke i. and iii.—*Wilderness.* A plain supplying pasturage for cattle, but for the most part untilled and thinly inhabited, extending from Tekoah to the Dead Sea; it included part of the Valley of the Jordan.

2. *The kingdom of heaven.* This expression is peculiar to St. Matthew, but was commonly used by the Hebrews to designate the reign of Messiah.

3. *Esaias.* Isaiah xl. 3. In the prophet the voice is that of a herald of Jehovah commanding a way to be prepared, whereby he, as king, may bring his people back from captivity. This application of the words by the evangelist proves the identity of our Lord with Israel's God. The expectation of a forerunner of the Messiah, founded on prophecy (Mal. iii. 1), was general, and its fulfilment in the person of John is declared by our Lord; see Matt. xi. 10; xvii. 11.

4. *Had his raiment,* etc. John repre-

NAZARETH.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

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sents in his dress and habits the severe asceticism of early prophets, and especially of Elijah, his type, thus preaching by acts not less distinctly than by words. Camel's hair was then, as now in the East, wrought into coarse clothing. Locusts of various species are still eaten in the East; the wings and legs are taken off, and the rest salted and boiled or roasted. Wild honey is generally thought to be the honey of wild bees; but some suppose it to denote a sweet, viscous fluid, gathered from palms or fig-trees; see 1 Sam. xiv. 25, 29.

5. *About Jordan.* The district now called El Ghor; a deep valley traversed by the Jordan.

6. *Were baptized.* Ceremonial purification by water was customary among the Jews, and enjoined by the divine law. Its application by John implied the spiritual uncleanness of the whole nation. The custom of baptizing proselytes to Judaism, which is supposed by some to have suggested this use of the rite, others say, was introduced after the destruction of the temple; before that event the offerings, but not the person, of a proselyte were cleansed by baptism.

7. *Pharisees.* The name means 'separated.' The sect was remarkable for strict observance of legal forms; they believed in a future state, in good and evil angels, and were zealous supporters of the traditions of the elders; but by their traditions they made the word of God of none effect.—*Sadducees.* The chief characteristics of this sect in our Lord's time were a disbelief of angels and spiritual creatures, and the denial of a future state. The men of highest rank among the Jews, including the family of the chief priest, were Sadducees.—*Come to his baptism.* They came intending to be baptized, but from Luke vii. 30 it appears that they were repelled by the severity of John's denunciations.—*Generation of vipers.* Cruel and crafty seed of the old serpent; Gen. iii. 15.—*The wrath to come.* The Jews expected that the advent of Christ would bring destruction upon the heathen. John here teaches them that it would destroy the Jews themselves if unconverted.

8. *Meet.* Such as befit penitents.

9. *Of these stones.* John thus prepares the way for the great truth, that the promises to Abraham's seed belong to all who receive the vital principle which was in Abraham, and which God can and will give to whomsoever he chooseth.

11. *I indeed*, etc. The water in John's baptism represented the washing away of sins upon repentance; the fire of our Lord's baptism expresses the effectual cleansing of the soul by the Holy Ghost.—*Cometh.* Or is now coming.—*To bear.* To bear, or to fasten and unloose the sandals, was the duty of domestic slaves. St. John thus represents himself as unworthy to fulfil even the humblest duty of a personal attendant of Christ, whose coming he announced.

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

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12. *In his hand.* Ready for immediate use. The winnowing fan is still used in Palestine; see Luke iii. 17.—*Floor.* A round space cleared, and beaten down, on which the sheaves were crushed by oxen, or by heavy sledges; see Isaiah xli. 15, 16; Jer. xv. 7; li. 2.—*Unquenchable fire.* The fire of eternal punishment. See Mal. iv. 1; Isaiah lxvi. 24.

13–17. OUR LORD'S BAPTISM. Mark i. 9-11; Luke iii. 21, 22.

13. *To be baptized.* Our Lord's baptism was for the sake of his people, to whom he offered an example, and for whom, in his own person, 'he sanctified water to the mystical washing away of sin.'

14. *Forbad*, or, tried to prevent him; as one who did not need forgiveness.

15. *All righteousness.* Whatever is required by God's will.

16. *Unto him, i.e.*, unto our Lord; see Mark i. 10. But the vision was also seen by John; see John i. 32-34.—*Like a dove.* The earliest and most of the latest commentators agree that the spirit appeared, not indeed to the bystanders, but to the Baptist and our Lord in the shape of a dove, the symbol of purity, tenderness, and brooding love.

17. *My beloved Son.* Not like his people, by grace and adoption only, but by nature, both as God of God, and as man conceived by the Holy Ghost.—*In whom.* Christ's people are acceptable to God in him, and for his sake.

CHAPTER IV.

1–11. THE TEMPTATION. Mark i. 12, 13; Luke iv. 1-13.

1. *Of the spirit, i.e.*, by the Spirit, which abode with him in all its fulness; see Luke iv. 1.—*Wilderness.* According to an old local tradition, the desert of Quarantania near Jericho, an exceedingly wild and desolate region commanded by a precipitous rock of great height.—*Tempted.* The human soul of our Lord was open to suggestions of the evil one, though not liable to any sinful emotion.

2. *Fasted.* Neither eating nor drinking (St. Luke), like Moses and Elias, his types, being sustained by the indwelling spirit.

3. The three temptations in the beginning of our Lord's ministry were addressed to the desires, that at the close to the fears of the natural man.—*Came.* Whether in bodily shape or as an invisible spirit we are not told.—*Son.* The knowledge that Jesus had been declared at his baptism to be God's beloved son did not deter Satan; for Adam, who was in one

THE BANKS OF JORDAN.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

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sense the Son of God (Luke iii. 38), had fallen.

4. *It is written.* Deut. viii. 3. Our Lord's answers are all taken from the words of Moses in the Law.—*Man.* Christ answers not merely as the Son of God, but as the representative of man. —*By every word, i.e.*, by whatever it is his will to supply.

5. *Taketh him up.* Whether in body or in spirit we cannot tell. Compare Ezek. viii. 3; xi. 1; and 2 Cor. xii. 2. —*A pinnacle.* Rather 'the' pinnacle; the point so called is believed to have been the top of the royal portico built by Herod. It was on the edge of a steep precipice overlooking the valley of Cedron.

6. *At any time.* See Psalm xci. 12.

7. Deut. vi. 16. The Israelites demanded a miraculous sign of God's presence: the temptation was to spiritual presumption.

8. *Sheweth him.* The vision must have been supernatural; shewn, as St. Luke states, 'in a moment of time.'

9. *Will I give thee.* The power which Satan here falsely claimed as his own, he exercises permissively, as an unconscious instrument of the divine will; see Rev. xiii. 7.

10. *Satan.* Our Lord completes the discomfiture of Satan by naming him for the first time.—*It is written.* Deut. vi. 13.

11. *Angels came.* Supplying the food which he had not chosen to procure by an act of power, and celebrating his victory.

12. *Cast into prison.* By Herod the tetrarch; see chap. xiv. 3.

12–22. THE BEGINNING OF OUR LORD'S PUBLIC MINISTRY. Mark i. 14-20; Luke iv. 14, 15.

13. *Leaving Nazareth.* See Luke iv. 16-30.—*Capernaum.* At that period a rich and populous town on the west of the Sea of Tiberias. The site is uncertain; it is generally identified with Tell Hum, but it was more probably in the beautiful and fertile plain of Gennesaret, north of Tiberias.

14. *By Esaias.* The reference is to two passages; Isaiah ix. 1, 2, and xlii. 7.

THE SEA OF GALILEE AND FISHERMEN.

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel

15. *Galilee of the Gentiles.* So called because it bordered on Phœnicia, and contained a large mixture of Gentiles; hence the people were generally looked upon with contempt or aversion by the dwellers in Southern Palestine. The prophecy of Isaiah applied primarily to the deliverance from Assyria, but found its complete fulfilment in the manifestation of Christ.

17. *Jesus began to preach.* Our Lord begins his preaching by calling to repentance in the same words as had been used by John the Baptist, thus confirming the divine mission of his forerunner.

18. *Sea of Galilee.* Called also the Sea of Gennesaret, or of Tiberias, in the Old Testament; Chinnereth, Num. xxxiv. 11, or Chinneroth, Josh. xii. 3. An inland sea or lake about 13 miles long and 6 broad; it lies in a deep hollow, surrounded by rocky heights and richly wooded slopes intersected by ravines of great beauty, down which the winds rush often in sudden gusts, lashing the quiet waters to fury. The shore, however, near Bethsaida is smooth and shelving.—*Two brethren.* They had previously acknowledged Jesus as the Christ (John i. 40, 41), but had not joined him formally before the imprisonment of their first teacher, John the Baptist. —*Simon.* This name means 'the hearer;' the name Peter, *i.e.*, rock, was given when he first came to our Lord (see John i. 42), and was confirmed after the apostle's great confession; see chap. xvi. 18.

19. *Fishers of men.* These words indicate a certain analogy between their present and future occupations; both needed and exercised watchfulness and perseverance.

20. *Followed him.* As disciples, not yet as teachers; their appointment to this ministry had three steps—the first revelation to their minds (see John i. 40-42); the call to be disciples, or attendants; and their designation as apostles.

21. *Zebedee.* It is not known whether the father of James and John became a disciple; his wife Salome was among the women who ministered unto the Lord of their substance. The first four apostles had been followers of the Baptist.

23. *Synagogues.* Places set apart for religious service in every city. From some notices in the Old Testament (2 Kings iv. 23; Psalm lxxiv. 8) it has been inferred that they existed at an early age, but their general use dates from the return from the Babylonian captivity.—*The Gospel, i.e.*, the Glad Tidings. We find from several passages that the Bible was read on Sabbaths and festivals in the synagogues, and expounded in the dialect of the country by those who were called upon by the minister (see Luke iv. 16) as persons known to be properly qualified.

of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

CHAPTER V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

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24. *Possessed with devils.* Mental diseases assumed a peculiarly malignant form under the influence of evil spirits, whose personality is distinctly affirmed, but who are never represented as visible to the outer sense: the words attributed to them were uttered by the unhappy beings whose spirit they controlled.

25. *Decapolis.* A tract east of the Jordan with ten cities, of which Gadara and Pella are especially connected with sacred history, the latter as the refuge of the Christians from Jerusalem.—*From beyond Jordan.* From Peræa, between the Arnon and Jabbok, the eastern tributaries of the Jordan. Thus the first impulse of the gospel extended within a few weeks from the borders of Syria to southern Palestine.

CHAPTER V.

1, 2. THE INTRODUCTION TO THE SERMON ON THE MOUNT.

1. *A mountain*, or 'the mountain,' *i.e.*, where our Lord was wont to retire for prayer, well known henceforth as the mount of beatitudes. Late travellers accept the tradition which identifies it with Hattin, about five miles west of the Sea of Galilee. The summit rises above a level space, where multitudes might stand within hearing.

2. *Opened his mouth.* An expression used only on solemn occasions; see Job iii. 1; Dan. x. 16. This discourse is to Christians what the law, delivered on Mount Sinai, was to the Hebrews.

3-12. THE BEATITUDES. Each notes some characteristic of Christ's people, and corresponding blessing, and generally with reference to specific prophecies.

3. *Poor in spirit.* See Psalm xxxiii. 18; Isaiah lxi. 1; lxvi. 2; Zeph. iii. 12; Zech. xi. 7; Micah vi. 8.

4. *Mourn.* With godly sorrow which worketh repentance unto salvation; 2 Cor. vii. 10.

5. *The meek.* Psalm xxxvii. 11.—*They shall inherit the earth.* Our Lord incites us by the promise of present as well as future blessings. Meekness is the peace of a quiet spirit, which God protects with outward peace.

6. *Filled.* For they have Christ, 'who of God, is made unto us wisdom and righteousness;' see 1 Cor. i. 30.

8. *See God.* Here, having access to

CANDLESTICK USED IN THE EAST.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world.

God in Christ by the Spirit, see Eph. ii. 18, and hereafter perfectly, 'for we shall see him as he is;' 1 John iii. 2.

9. *Be called.* Be recognised as children of the 'God of peace.' See how these Christians love one another, was a common saying with their early persecutors.

10. *Is.* Not merely 'will be,' for the promise is realized here in the time of persecution; see 1 Peter i. 7-9.

12. *Rejoice.* Compare 1 Peter iv. 13, 14; Acts v. 41.—*The prophets.* As Elijah, Isaiah, Jeremiah, Amos, etc.; see Neh. ix. 26; 2 Chron. xxiv. 20, 21; and our Lord's words, Matt. xxiii. 34, 37.

13-16. THE DUTIES OF BELIEVERS AS THE SALT AND LIGHT OF THE WORLD.

13. *Ye are the salt of the earth.* Salt, under the law of Moses, was to be offered with every offering, Lev. ii. 13. It was the symbol of purity, preserving from corruption. Such must be the discourse of Christ's disciples; see Mark ix. 50; Col. iv. 6.—*Good for nothing.* The Christian has but one principle of life; that lost, the ruin is total. Compare Heb. vi. 4-8; 2 Peter ii. 20-22.

14. *Light of the world.* As witnesses of Christ, 'who is the true light that

A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

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lighteth every man that cometh into the world.'

16. *Let your light so shine.* It is the praise of the disciple to be as his Master; and the faithful and good will glorify God for his grace shown in a wise and diligent minister of his word.

17–20. CHRIST THE FULFILLER OF THE LAW.

17. *To destroy.* Our Lord not only accepts, but extends, the principles recognised by Moses in the Pentateuch, and by all the inspired writers of the Old Testament.

18. *Jot or tittle.* The smallest letter, or part of a letter, *i.e.*, the least injunction of the law.—*Till all be fulfilled.* By the perfect accomplishment of what was foreshadowed in its ceremonial enactments, and by a more spiritual application of the moral law, written in the heart by the Holy Ghost.

19. *The least.* Since all these commandments are the expression of God's will, which extends to every movement of man's will.—*Shall be called least, i.e.*, he will not be allowed to share the reward of a faithful teacher of truth and righteousness.—*Called great.* To teach them so as to convert the hearers, and guide others by a pure example, is accounted worthy of a higher than common blessing, Dan. xii. 3. Great, because it requires great spiritual insight to discern the application of God's law to minute details of practice.

21–48. SIX DISTINCT EXEMPLIFICATIONS OF THE EXTENSION OF THE PRINCIPLE OF THE LAW.

21–26. *Extension of the Law concerning Murder.*

21. *By them*, or *to them*, *i.e.*, to the Israelites in the time of Moses; see Exod. xx. 13; Deut. v. 17.—*The judgment.* Capital punishment awarded by the law.

22. *Without a cause.* Hastily, rashly, or unreasonably.—*Raca.* Empty, light fellow, a term of contempt, which, though applied to mental rather than moral weakness, was punishable by the judicial council, or Sanhedrim.—*Thou fool.* Implies corruption of mind and heart: groundless impu-

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy-

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tation of moral guilt belongs to the worst class of offences.—*Hell fire*, literally *gehenna*, *i.e.*, the vale of Hinnom, close to Jerusalem, a type of everlasting fire, because the idolatrous Jews there made their children pass through fire to Moloch.

23. *There.* At the very time and place of offering. Even then desist, rather than do any act of devotion while thou art not in charity with thy brother.

24. *Be reconciled.* Whether having done or suffered wrong (1 Cor. vi. 7); at any cost or effort secure a reconciliation.

25. *Thine adversary.* This refers to the extreme case in ver. 22, when the injury has been done, and the adversaries are proceeding to the council or court of law. This saying may be applied as an allegory, or parable, but the literal meaning appears to be that intended by our Lord.

26. *Till thou hast paid the uttermost farthing.* Till thou art altogether a ruined man.

27–32. *Extension of the Law concerning Adultery.*

29. *Right eye*, and in ver. 30 'right hand,' figuratively, as organs and instruments of our will. The injunction implies the surrender of all that we care for, or esteem necessary to our well-being, if it cannot be enjoyed without sin.—*Offend.* Tempt to sin; literally, cause to stumble.

31. *It hath been said.* The words, 'to them of old,' are omitted, since our Lord here refers to the interpreters of the law. In Deut. xxiv. 1, we read that divorce was legal when 'some uncleanness was found in the wife.' The Rabbis of Shammai's school interpreted this to mean adultery; those who followed Hillel (grandfather of Gamaliel, St. Paul's teacher) held that the husband's dislike was sufficient. This was at that time the prevalent view, which our Lord utterly condemns.

32. *Causeth her.* Is responsible for her

self, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath

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sin. The divorce, though permitted by the law of the land at that time, did not excuse the moral guilt of the act.

33–37. *Extension of the Law concerning Oaths.*

33. *Unto the Lord.* The Pharisees distinguished between different kinds of oaths, holding for the most part that those only were binding which were made in the name of the Lord.

34. *Swear not at all.* Oaths between Christians, as such, on ordinary occasions (ver. 37), are absolutely forbidden. In courts of law they are permitted, as necessary, and are fully justified by our Lord's own example (see Matt. xxvi. 63, 64), who thus fulfilled the law of Moses, by which, in certain cases, oaths are positively enjoined; Exod. xxii. 11; Lev. v. 1. The prohibition was not understood by the apostles to extend to solemn adjurations; see Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. 1. 8; and, above all, Heb. vi. 13-18, and Rev. x. 6. The particular forms of oath condemned by our Lord were in common use among the Jews.

35. *Footstool.* See Isaiah lxvi. 1.—*City of the great King.* Because God, the King of Kings, was worshipped as present in the temple where he caused his name to dwell; see Psalm xlviii. 1, 2.

37. *Cometh of evil.* The words may mean, of the evil one, *i.e.*, they are suggested by Satan. All oaths, except such as are above specified, ver. 34, are idle words at best, and, as such, not without sin.

38–42. *Extension of the Law concerning Requital of Injuries.*

38. *An eye for an eye.* That was the legal enactment; the scribes made it the rule for private life.

39. *Evil*, or the evil man who would injure thee. The precept, like that in ver. 29, is clearly figurative. The early Christians were taught to understand and apply the precept in its full extent among the heathens, and thereby, as we learn from Justin Martyr and other writers, they brought about the most remarkable conversions.

40. *Coat.* A linen tunic worn nearest the skin.—*Cloke*, or large loose mantle; a more valuable garment, used also as a covering by night, which creditors were forbidden to seize; Exod. xxii. 26.

41. *Compel thee.* A legal word adopted by the Greeks and Jews, alluding to the power which the public messengers had of compelling persons to forward or to accompany them on a journey.

42. *Turn thou not away, i.e.*, with any false pretext; see Prov. iii. 28. The refusal must be grounded on justice, and justified by charity.

been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let

43-48. *Extension of the Law concerning Love.*

43. *Thy neighbour.* This term was limited by the scribes to Hebrews or proselytes.—*Thine enemy.* The Jews interpreted such passages as Deut. xxv. 17-19, to mean that they might hate a personal enemy. This was against the plain teaching of the law (see Exod. xxiii. 4, 5; Lev. xix. 18), and of all inspired writers; Psalm vii. 4; Job xxxi. 29; Prov. xxiv. 17, 29.

44. Observe the completeness of the precept, love in *thought*, bless in *word*, do good in *act*, pray in *intercession*.

46. *The publicans.* There were two orders of publicans—1, Men of wealth, generally Roman knights, who made a contract with the government, and received the proceeds of taxation; and 2, Persons of inferior position, sometimes Romans, but more frequently natives, who collected the taxes. The latter are always meant in the New Testament. They were hated as agents of an alien and tyrannical power, and generally notorious for dishonest exactions. Our Lord's appeal to their example has therefore this force: Do not those, whom you regard as unjust and fraudulent, show as much love as this?

47. *Salute.* Receive and welcome with love and honour.—*Your brethren, i.e.,* kinsmen and countrymen. The Jews were noted for studied acts of discourtesy to aliens.

48. *Perfect, i.e.,* in will and intention, and so far as possible in act; here specially with regard to the 'perfect law of love,' which is only partially observed if not extended to all mankind.

CHAPTER VI.

1-18. PRECEPTS AGAINST HYPOCRISY.

1-4. *In Almsgiving or Good Works.*

1. *Alms.* The word itself means an act of *mercy;* let it then be done as an act of grateful love to the God of mercy; 1 Chron. xxix. 14.

2. *Sound a trumpet.* In some parts of the East, where manners are permanent, it is still customary for mendicants to blow a horn before almsgivers.—*In the synagogues.* Where weekly collections were made.—*They have,* or 'they have it out;' have all the reward they are to look for.

not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

PRAYING IN THE CORNER OF THE STREET.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth

3. *Let not thy left hand know.* No comment can enhance the force of this sacred hyperbole.

5-15. *Against Hypocrisy in Prayer, with Precepts touching the Spirit and Form of Prayer.*

5. *Standing.* The common attitude of prayer, with the face toward the sanctuary; some, however, knelt or leaned with their heads on their breasts.—*In the corners.* Either at the stated hours of prayer or whenever the act would attract attention. The word 'standing' seems in the original text to refer mainly to this practice.

7. *Vain repetitions.* The precept forbids the use of vain words, and many words.

what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Christ and St. Paul, says Chrysostom, bid us rather to use short and frequent prayers; Eccles. v. 2.

9. *After this manner*, or rather 'thus,' using this form (see Luke xi. 2), or always keeping it in mind as a model.—*Ye* is emphatic, as becomes you who are my disciples.—*Father.* 'Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father,' Gal. iv. 6.—*Hallowed.* Be acknowledged holy in thought, word, and deed.—*Name.* The being and attributes of God as expressed in his revealed name.

10. *Kingdom come.* Both inwardly in man's heart (see Luke xvii. 20, 21), and outwardly at Christ's second coming.—*In heaven.* By the angels 'that do his commandments, hearkening unto the voice of his word;' Psalm ciii. 20.

11. *Daily bread.* 'We pray unto God, that he will send us all things that are needful both for our souls and bodies,' casting all our care upon him, for He careth for us; 1 Peter v. 7.

12. *Debts.* In Hebrew, and hence in the New Testament, equivalent to sins or trespasses, which withhold from God what is due to him.—*As we.* Rather, 'since we also forgive.' Our forgiveness of others is the condition, not the measure, of God's forgiveness.

13. *Lead us not.* Suffer us not to be placed in circumstances of peculiar temptation, where our frailty may betray us to a fall.—*From evil* may mean 'from the evil one,' or Satan, but more probably 'from all sin and wickedness,' as in 2 Thess. iii. 3; John xvii. 15.—*For thine is the kingdom.* St. Luke omits the doxology. Our church uses it in services of praise, and omits it in services of more simple supplication. Petitions resembling, but not (as is often said) identical with those in the Lord's prayer, are found in Hebrew formularies, which, however, are of later date, and were very probably composed or modified in imitation of it.

16–18. *Against Hypocrisy in Fasting.*

16. *Fast.* This refers to private fasts; the Pharisees fasted regularly on Thursdays and Mondays, the days on which Moses was believed to have gone up to, and returned from Mount Sinai; see Luke xviii. 12. On those and other fast days they wore mourning.—*Disfigure.* Assume a look of paleness and suffering.

17. *Anoint thine head.* Let the duty, though painful to the body, be done with cheerfulness of heart and countenance.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

19–24. PRECEPTS ENFORCING SINGLENESS OF OBJECT, OF DESIRE, AND OF SERVICE.

19. *Moth and rust.* The treasures of the ancients consisted in great part of rich vestments as well as precious metals.

22. *The eye, i.e.,* the understanding, which is to the soul what the eye is to the body.—*Single.* Having a single aim to discern between the true and the false, the heavenly and the earthly treasure.

23. *Evil.* The evil eye is sometimes used specially of envy; here it denotes generally a corrupt intention, the cause of moral blindness.

24. *Mammon, i.e.,* a Syriac word meaning wealth, which is here personified as the foe of God, love of it being 'the root of all evil.'

25–34. PRECEPTS AGAINST UNDUE ANXIETY ABOUT THE SUPPLY OF TEMPORAL WANTS.

25. *Take no thought.* Anxious thought is prohibited, not prudence or careful use of God's gifts. Christians must work and eat their own bread, and 'provide for their own, and specially those of their own house;' 2 Thess. iii. 12; 1 Tim. v. 8.—*The life.* He who gave us life and the body will not refuse to give us what is needful for them, when we seek it. The greater benefit is our pledge and earnest for the less.

26. *Sow not.* That is, they do none of those labours which are appointed to man to be the means of providing him with food. But He, who feedeth them as their Maker, is your heavenly Father. Shall He not provide for His own children?

27. *Stature.* The original word may also mean 'length of life,' and 'cubit' a prolongation of life. Our lives are in God's hands, and may be preserved or prolonged by obedience to his laws, but not by 'taking thought,' *i.e.,* by anxious planning for the future.

28. *Lilies of the field.* Lilies of various hues and exceeding beauty grow wild in Palestine.—*Toil, spin.* The appointed and approved conditions of *our* being clothed.

30. *Grass.* This is common to all lands in southern latitudes. All kinds of herbs are included.—*Cast into the oven.* Used

FLOWERS OF THE FIELD GATHERED IN GALILEE.

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or,

What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

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to heat the furnace, or bakehouse, applied to ordinary household purposes.

32. *The Gentiles*, who do not know God as their heavenly Father, and therefore live in a state of distrust and anxiety.

33. *His righteousness.* The righteousness which God approves and accepts.

34. *Shall take thought.* Will bring its own cares, which we need not anticipate.—*The evil* here is used in the sense of physical evil, want, suffering, and sorrow. The business of our salvation is that which deserves our undivided care. Let us trust his promise for the rest.

CHAPTER VII.

1-5. Precepts against Rash Judgment.

1. *Judge not.* Our judgment of others will be the measure of our own judgment from God: if unloving, it will exclude mercy.

3. *Mote.* Literally a particle of dust, or straw; figuratively a fault of ignorance or infirmity.—*Considerest not*, or 'dost not observe.' The greater the fault, the more complete, for the most part, is the blindness of conscience.—*The beam, i.e.*, a gross, scandalous sin.

5. *Hypocrite.* Acting a false part; hiding thine own malice to thy neighbour under a show of zeal for virtue.

6. Reverence in Discourse.

6. *Give not.* Compare Prov. ix. 7-9. Spiritual truth cannot be received by dogs or swine, *i.e.*, persons of corrupt and unclean lives, and profane conversation.

7-12. On Earnestness in Prayer, and its Efficacy.

11. *Evil*, as contrasted with God; inheriting a corrupt nature.—*Good things.*

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

St. Luke xi. 13, has 'the Holy Spirit,' the one good gift which includes all.

12. This verse refers to all the preceding sections, which are summed up in a general rule or principle of conduct.—*Whatsoever ye would.* That is, help, counsel, alms, and whatever service your neighbours may need from you, bestow it, as you would desire, were it your own case, to the utmost of your power.

13, 14. On Earnestness in Religion.

13. *Enter.* The precept enjoins both exertion, and sacrifice of all that can impede our entrance, seeing how many are they that go on to destruction, and how few that find the path of safety.

15–20. Warning against false Prophets.

15. *False prophets.* Men claiming to speak in God's name, and with His Spirit, but deceivers and self-deceived.—*Sheep's clothing, i.e.,* the appearance of harmlessness and purity, with reference, however, to the pastoral office.—*Ravening wolves.* See Acts xx. 29, 30; and Ezek. xxii. 25-27.

16. *Their fruits.* The results of their teaching, as shewn either in their own lives, or in the habits of their disciples.

17. The *tree* represents the doctrine, the whole religious system, the *fruits* its practical and legitimate consequences.

19. *Every tree.* The false prophet himself, together with his false doctrine.

21–23. Warning against Profession without Obedience.

21. *Lord, Lord.* Like the foolish virgins, chap. xxv. 11, professing to serve a Master, whose service they neglect or abuse.

22. *Have we not prophesied?* It is a warning against vain glory in the ministry of the word, preaching ourselves, and seeking honour to ourselves; 1 Cor. ix. 16.

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

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23. *I never knew you.* You have sought your reward in worldly honour, loving the praise of man. I know you not: your part is with the unfaithful and unjust.

24-29. THE PARABLE OF THE TWO FOUNDATIONS.

24. *Therefore.* With immediate reference to the preceding declaration, which thus introduces the solemn close of the whole discourse.—*Rock.* The parable notes two points of difference between the wise and the foolish man, viz., the conduct of each under the same temptations and trials, and the cause of that conduct. The 'rock' must therefore represent God in Christ, the rock of ages, the living rock; the 'sand,' human praise, or worldly advantage.

25. Temptations and trials are thus represented by rain on the roof, the flood attacking the foundation, the winds beating on the walls.

27. *Great was the fall of it.* Great and irrecoverable. Having no firm foundation, it was swept away, never to rise again.

29. *Authority,* both to expound and to command. The scribes rested altogether on the authority of the Rabbis, and on traditional interpretations of the Scriptures. Compare Mark i. 22; Luke iv. 32; and John vii. 46.

CHAPTER VIII.

1-4. CHRIST CLEANSETH THE LEPER.—See Mark i. 40-45; Luke v. 12-14.

2. *A leper.* The wonderful words of Christ are now followed by wonderful acts of mercy. Leprosy was dreaded as a malignant and, in its advanced stages, incurable disease. It was, so to speak, a living death; destroying the body limb by limb. Lepers were held to be unclean, and were not permitted to enter houses or to come into contact with other men. See Lev. xiii. and xiv. The healing of lepers was one sign by which the Jews then believed the Messiah would be known.—*Worshipped him.* On his knees with his face on the ground; see Mark i. 40; Luke v. 12. These expressions describe the prostration of lowly reverence, or of adoration.

3. *Touched him.* The law declared that he who touched an unclean thing should

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand,

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be unclean and guilty. See Lev. v. 2. Our Lord's act shewed, therefore, that his touch removed uncleanness, and that He could not himself contract defilement.

4. *Tell no man.* We find this prohibition in other instances; in this case it probably applied only to the interval between the cure and the legal purification.—*The gift.* See Lev. xiv. 10-32.—*Unto them.* To prove to the people that the cure was perfect, also to give an example of obedience to the law of Moses.

5–13. THE HEALING OF THE CENTURION'S SERVANT. See Luke vii. 1-10; where a more detailed account is given.

5. *Centurion.* An officer of wealth and influence, probably in the province of Herod Antipas, and commanding the troop quartered at Capernaum.

9. *Under authority, i.e.*, subject myself to the authority of others. This argument is, if I, being *under* authority, am obeyed by my soldiers, much more Thou, having authority *over* all things, wilt be obeyed by the powers of nature.

11. *Many shall come.* This is the first declaration of our Lord that the Gentiles should be admitted to his kingdom with the fathers of the chosen race, not as inferiors but as equals.

12. *Children of the kingdom.* The Israelites, heirs of the kingdom, by natural descent from Abraham, to whom the kingdom was promised.—*Outer darkness.* The darkness of suffering and despair, contrasted with the light and rejoicing of the Messiah's guests.

14–17. OUR LORD HEALETH ST. PETER'S MOTHER-IN-LAW, AND MANY DEMONIACS. Mark i. 29-34; Luke iv. 38-41.

14. *Peter's house*, at Capernaum, where he then lived with his brother Andrew; his wife shared his apostolic travels, 1 Cor. ix. 5, and is said by one of the earliest fathers to have preceded him in martyrdom.

and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith?

15. *Ministered*, at table: our Saviour's cure left none of the languor of disease; it was a perfect restoration.

16. *When the even was come.* From St. Mark and St. Luke, we learn that it was the sabbath-day; the people waited therefore until it was lawful to do work. Thus the independent accounts of the evangelists supplement and explain each other.

17. Isaiah liii. 4. 'He hath borne our griefs, and carried our sorrows.' The words 'borne' and 'carried,' include the meaning 'took away;' the physical sufferings which our Lord removed were part of the curse of sin, which he took upon himself. There may possibly be a reference to our Lord's exhaustion, brought on by his exertions and deep sympathy with the sufferers whom he relieved.

18–27. OUR LORD'S DEPARTURE FROM CAPERNAUM,—HE SHEWETH HOW HE IS TO BE FOLLOWED,—STILLETH THE STORM.—Mark iv. to v. 20; Luke ix. 57-60, and viii. 22-39.

18. *The other side.* The eastern side of the Sea of Galilee.

19. *And a certain scribe.* There was presumption and self-confidence in this offer. He who made it may have had a good desire, but had not counted the cost.

20. *Jesus saith.* This answer does not reject the offer, but shews what was required of Christ's followers.—*Son of man.* Before our Lord's ascension this appellation is used only by himself. It was, however, understood by the Jews to designate the Messiah, with special reference to the vision of Daniel vii. 13, 14; see John xii. 34.

21. *Bury my father.* Some ancient interpreters supposed that this man's father was yet living, and his request was that he might defer becoming a follower of Christ till the aged man was dead.

22. *The dead.* The word is used in two senses, first of spiritual then of natural death; see Rev. iii. 1. The answer of our Lord shews the duty of instant obedience, under all circumstances, when Christ demands our service; such, indeed, is the condition of all warfare.

24. *Tempest.* Sudden storms frequently rush down the ravines on the hill sides which surround the lakes of Tiberias.—*Was covered*, or was on the point of being covered.

26. *Unto them.* First rebuking their terrors; then, as God, exercising dominion over the sea.—*A great calm.* The

Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city.

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winds ceased at once, and the waves were still. A stronger proof of the miracle than the cessation of the storm would have been.

28-34. THE HEALING OF TWO DEMONIACS NEAR GADARA. Mark v. 1; Luke viii. 26.

28. *Gergesenes.* The name of an ancient Canaanitish race, the Girgashites (Gen. x. 16; xv. 21). Their chief city Gerasa (whence the name Gerasenes in some manuscripts) is identified with Kersa, or Gersa, a place of which very considerable remains exist, on the eastern shore of the lake opposite to Magdala. The people were also called Gadarenes, from Gadara, the capital of the province of Peræa.—*Two.* St. Mark and St. Luke describe one demoniac only, probably as the more prominent, and speaking for both.—*The tombs.* The other evangelists have 'mountains or tombs;' these were either excavations, or buildings erected over the graves, which were always outside of the city gates. At Omkeis, about ten hours' journey from Gerasa, there are still many such excavations.

29. *They cried out.* The words are uttered by the demoniac, but suggested by the evil spirits; there was, however, a mysterious confusion of consciousness in cases of possession.

30. *Many swine.* The Jews did not keep swine, but in Decapolis the population consisted in great part of Syrians and Greeks, who were heathens.

32. *The herd of swine.* The foulness and malignity of evil spirits are vividly represented in this transaction, which appears to have been permitted and recorded for its spiritual significance.

34. *They besought him.* For 'they were taken with great fear;' St. Luke viii. 37.

CHAPTER IX.

1-8. THE HEALING OF THE MAN SICK OF THE PALSY. Mark ii. 1-12; Luke v. 17-26. Those evangelists add many striking particulars. St. Matthew, who reports our Lord's public discourses more completely than St. Mark and St. Luke, generally gives shorter accounts of events.

1. *His own city.* Capernaum, the city where he then resided.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we

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2. *Their faith.* The faith of the man and his friends who let him down through the flat roof of the house, which probably consisted of one storey; Mark ii. 4. The flat-roofed houses of the East are accessible by a flight of stairs on the outside.—*Thy sins be forgiven thee*, or 'are forgiven.' It may be that this sick man, taught by suffering God's purpose in sickness, was desiring the healing of his soul more than that of his body.

3. *Scribes.* St. Luke tells us that many doctors of the law were there from every town of Galilee and Judæa; chap. v. 17.

4. *Their thoughts.* Our Lord on many occasions thus proved himself to be One with the Father. God alone knoweth the heart. Compare Psalm cxxxix. 1, 2; Luke vi. 8; John ii. 24, xxi. 17.

6. *Power on earth, i.e.*, even in his humiliation. The miracle would attest his divine power to forgive sins also.

9-17. THE CALL OF MATTHEW, AND THE DISCOURSES OF OUR LORD AT HIS HOUSE. Mark ii. 13-22; Luke v. 27-39.

9. *From thence.* From Capernaum to the sea shore; see Mark ii. 13, 14.—*Matthew.* Called by St. Mark, Levi, the son of Alphæus, by St. Luke, 'a publican named Levi.' St. Matthew alone identifies himself with this publican.

10. *In the house.* In the house of St. Matthew; see Luke v. 29.

11. *Why eateth your Master with publicans?* Their spiritual pride could not understand our Lord's humility and charity.

13. *I will have mercy.* See Hosea vi. 6.

14. *The disciples of John.* There was some jealousy in the disciples of John; hence they speak as if the honour of their master was impaired by the less severe diet of our Lord. This jealousy had ap-

and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give

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peared in a previous discourse with St. John; see John iii. 26-30.

15. *Children of the bridechamber.* The chosen companions of the bridegroom.—*Bridegroom.* Our Lord thus adopts St. John the Baptist's declaration; John iii. 29. This figure is used frequently in the Old Testament to denote the union between Jehovah and the Jewish Church; in the New between Christ and the Christian Church; see Isaiah liv. 5, 6; Jer. iii. 14, 20; 2 Cor. xi. 2; Eph. v. 32; Rev. xxi. 2.—*Fast.* Fasting, as an act of devotion on solemn occasions, was practised by the apostles; see Acts xiii. 2, 3, xiv. 23.

16. *New,* or 'unwrought.' Gentle treatment wins the new convert to new habits. Tenderness to the erring soul may be shown without flattery or disguise as to the nature of the error.

17. *Bottles.* Made of skins, such as are still used in the East. The heart must be renewed in order to retain new truths. Happy beginnings may be frustrated by hasty attempts at a perfection of which the young disciple is not yet capable.

18-26. THE RAISING OF THE DAUGHTER OF JAIRUS, AND THE HEALING OF THE WOMAN WITH AN ISSUE OF BLOOD. Mark v. 21-43; Luke viii. 41-56. The accounts given by those Evangelists are much fuller.

18. *Ruler.* Jairus, the chief, or president, of the synagogue at Capernaum.—*Is even now dead.* He had left his daughter 'at the point of death;' but he shows his belief in the power of Christ to restore her.

20. *Twelve years,* during which she had been reduced to poverty.

21. *If I may but touch his garment.* Faith, humility, and a deep sense of her own unworthiness, prompted the words and act of this poor sufferer.

22. *Hath made.* The cure was instantaneous, while the words were on his lips.

23. *Minstrels.* Players on the pipe or flute were hired to mourn the dead even by the poorest Jews. The custom still exists in the East.

place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

27–31. THE HEALING OF TWO BLIND MEN.

27. *Thence*, from the house of Jairus.—*Son of David.* They thereby recognised Him as the Messiah. This and the following miracle are recorded by St. Matthew alone. Our Lord's injunction, ver. 30, may have had reference to the increasing ill-will of the Pharisees; see ver. 34. Or it might have been a lesson to his disciples to do good without desiring to be known.

32–34. THE HEALING OF A DUMB MAN; THE CALUMNY OF THE PHARISEES.

33. *The dumb spake.* A fulfilment of the special prediction, Isaiah xxxv. 6.

34. *He casteth.* See xii. 22-24; Luke xi. 15-20. This outburst of the evil spirit, which worked in the minds of the Pharisees, at the same time admits, and certifies the fact of the miracle. But it can be imputed only to perfect malice, that they ascribed such works of goodness to the author of evil.

35–38. OUR LORD'S COMPASSION ON THE MULTITUDE. This passage is peculiar to St. Matthew.

35. *The cities and villages* of Galilee.

36. *He saw.* These verses are preparatory to the appointment of the apostles.—*Fainted*, or 'were afflicted,' worn out and disheartened by the exactions and faithlessness of their rulers and teachers.—*Sheep.* Compare Zech. x. 2, xi. 16, 17.

38. *Pray ye.* Both as a condition of the fulfilment, and as a means whereby their own spirits might be prepared for the work; see the promise, Jer. iii. 15.

CHAPTER X.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

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CHAPTER X.

THE MISSION OF THE APOSTLES, AND OUR LORD'S ADDRESS TO THEM.

1. *When he had called.* This event took place on our Lord's return to the neighbourhood of Capernaum, and on the mountain of beatitudes; Luke vi. 12. —*Gave them power.* Thus exercising authority never entrusted to any of the prophets.

2. *Apostles.* They then first received this name, which means ambassadors, or 'messengers sent to make known the gospel-message;' hitherto they had been disciples, learners and followers, only.—*The first.* Simon Peter is always named first, speaking and acting as the representative or leader of his fellow-apostles, but first as among equals.

3. *Bartholomew, i.e.*, son of Tolmai, or Ptolemy; the same, most probably, as Nathanael, whose call is recorded by St. John immediately after that of Philip; see John i. 45-49.—*Matthew the publican*, so designated in his own gospel only.—*James.* Known also as 'James the less' (see Mark xv. 40), and as James, the Lord's brother or near kinsman; Gal. i. 19. His mother Mary, the wife of Cleophas or Alphæus, was sister of the Virgin.—*Lebbæus*, called also Thaddæus, or Jude, brother of James the less, and writer of the epistle which bears his name.

4. *Simon the Canaanite*, or Cananite, a word of Hebrew origin, equivalent to Zelotes, or the Zealot.—*Iscariot.* The name probably means, Man of Carioth, a city in the south of Judæa. He appears to have been the only one of the twelve who belonged to southern Palestine.

5. *Go not.* The Israelites, whose forlorn state had moved our Lord's compassion (see chap. ix. 36), were to be the first objects of the apostles' care. The Jew first, and afterwards the Gentile, was the maxim even of the apostle of the Gentiles. —*The Samaritans.* The apostles would pass through Samaria on their way to Judæa. The Samaritans were descended from Gentiles (see 2 Kings xvii. 24), and from the time of the rebuilding of the temple, they were at enmity with the Jews. But this prohibition was only temporary. At an early period our Lord himself taught them, and they were among the first to whom the gospel was preached after the coming of the Holy Ghost.

7. *Preach.* The word means literally proclaim, as heralds and forerunners.

9. *Brass*, or money in general.—*Purses*, or belts. The belt that girded up the

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

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flowing robe on a journey served also as a purse.

10. *Scrip.* Bag for provisions.—*Two coats*, etc. They were to take with them nothing but what was immediately needed; their further wants would be supplied by the faithful. A lesson of trust in our Lord's power over men's hearts.—*Worthy.* See 1 Cor. ix. 7-11.

11. *Worthy.* A fit person to receive Christ's messengers.—*There abide.* Not going from house to house, but content with what might be provided for them wherever they took up their abode.

12. *Salute it.* 'Peace be to this house;' Luke x. 5. The form still used in those lands.

13. *Worthy.* If the family deserves the blessing.—*Return to you.* Your prayer of peace will be blessed to you, though ineffectual to them; see Psalm xxxv. 13.

14. *Shake off.* As a testimony or warning; see Acts xiii. 51.

16. *Wise*, prudent, cautious; wariness is blameable only when combined with selfishness, deceit, or intent to harm.—*Doves.* The symbols of innocence, purity, and love; see chap. iii. 16; 1 Cor. xiv. 20; Phil. ii. 15.

17. *Councils.* Courts of the Jewish Elders or Judges.—*Scourge.* Judicial proceedings were carried on (Luke xii. 11), and even sentences were often executed in the synagogues; see Acts xxii. 19.

18. *Governors.* Provincial magistrates of the Romans.—*Kings.* Kings of Gentile race, now often subject to the Romans. The preceding verse foretells Jewish, this Gentile, persecution.—*Against them*, or 'to them,' *i.e.*, to all concerned in these persecutions, thus bearing witness to the truth of the Gospel.

19. *Shall be given you.* The inspiration of the apostles, therefore, on such occasions, and, as it may be inferred, on all equally important occasions, overruled their words; they spoke as they were moved by the Holy Ghost.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his houshold?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

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22. *Of all men.* All who are not converted. Compare John xv. 19.—*Endureth.* A warning as well as promise; see 1 Peter v. 9.

23. *Flee ye into another.* As St. Peter did (Acts xii. 17), and St. Paul (Acts ix. 25-30). It was enjoined in prudence and charity, to withdraw from the malicious the opportunity of doing evil, and to offer to the willing and obedient the grace which they despise.—*Till the Son of man be come.*—He seems to foretell that the Jews will not all be converted till his second coming.

25. *Master of the house, i.e.,* of the church, the 'household of faith.'—*Beelzebub.* See 2 Kings i. 2. The Jews at the time of our Saviour gave this name of an old idol-god of Palestine to 'the prince of the devils;' see note on chap. ix. 34.

26. *For there is nothing,* etc., *i.e.,* since the truth must needs be known, these calumnies matter little, your work is distinctly marked out, and sure to be effectual.

27. *Upon the housetops, i.e.,* Make it known publicly. The flat roofs of the houses in Palestine were well adapted for family and friendly meetings, where subjects of common interest, the news of the day were discussed.

28. *Him which is able, i.e.,* God, the Lord of life and death, the 'one Lawgiver, who is able to save and to destroy;' James iv. 12.

29. *Farthing.* The tenth part of a Roman penny, about three farthings; the word is used proverbially by Jewish writers to denote the least possible value.—*Without your Father.* Forasmuch as 'his tender mercies are over all his works;' Psalm cxlv. 9.

30. *Very hairs.* The care and watchfulness of God extends to all things, and directs even the most trifling things to the good of his faithful servants.

32, 33. *Shall confess; shall deny.* This was a warning for times of martyrdom. But at all times we may in our lives confess or deny Christ, as we are bold to bear testimony to his truth, or withhold it through weak fear or sinful shame.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own houshold.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in

34. *To send.* The end of his coming is perfect peace, but that end can only be attained by a separation between the obedient and disobedient, which involves a series of struggles and trials.

36. *A man's foes.* Our Lord here adopts a common proverb. As a domestic enemy to goodness and truth is the worst enemy to contend with, so a domestic friend and ally in God's service is the best of all human helpers; see Micah vii. 5, 6.

37. *More than me.* Family affections are secondary to the love of Christ, from which they derive purity and permanence.

38. *His cross.* The first mention of the cross is thus associated with the sacrifices to be made by Christ's people. The Christian's duty, as inferred from this saying, is not to make his cross, but to take it up and bear it manfully when laid upon him.

39. *Findeth his life.* He who values present life and safety, so as to try to save himself by refusing the cross.—*Lose,* 'or destroy it,' the same word as in ver. 28. —*And he that loseth.* He who is willing to forfeit present life and ease for the gospel's sake, shall find true life in God.

41. *In the name.* On account of his office, for the sake of the divine truth which the prophet is commissioned to teach. The word 'prophet' means one divinely empowered to teach and preach in the name of God.—*Prophet's reward.* The same reward which the prophet, or the just man, will receive himself in the kingdom of heaven.

42. *These little ones.* St. Mark adds 'who believe in me;' chap. ix. 42.—*A cup of cold water.* The least act of kindness is thus proverbially expressed. In each of the three cases the intention, not the mere act, is the object of approval and reward.

CHAPTER XI.

1. *Their cities.* The cities of Galilee.

2-19. THE MESSAGE OF JOHN THE BAPTIST. OUR SAVIOUR'S ANSWER AND DISCOURSE TO THE PEOPLE. See Luke vii. 18-35.

2. *The prison.* In the fortress of Mach-

HEALING THE SICK.

the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes

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ærus, now called Mkaur, in a wild savage district to the east of the Dead Sea, on the frontier of Peræa. See chap. xiv. 3, 4, for an account of the circumstances of John's imprisonment.

3. *Art thou*, etc. This question does not necessarily imply a serious doubt. The object of John the Baptist may have been to elicit an answer which might satisfy his disciples, who were yet unable to understand the nature of Christ's mission.—*He that should come*, or He who is coming, such at that time was the formal appellation of the expected Messiah, with reference to Psalm xl. 9, or Mal. iii. 1, and other prophecies.

5. *The blind.* Our Saviour thus applies to himself the Messianic predictions of Isaiah xxxv. 5, lxi. 1.—*The dead are raised.* One only has yet been named by the evangelist; but it must be remembered that but few out of many miracles are recorded; John xx. 30.

6. *Be offended*, stumble, be repelled. The offence taken by all the adversaries of the gospel from the first had been the humiliation and incarnation of the Son of God; 1 Cor. i. 23-4.

7. *As they departed.* While they were going; so that they might hear the following words.—*A reed shaken.* A person of unstable character and changeable opinions.

concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

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8. *A man clothed.* Such inconsistency, as the hearers would seem to have suspected, might belong to a courtier's character, not to a confessor and martyr.

9. *More than a prophet.* Because he could see with his eyes, and point out the Messiah whom the prophets foretold; as in a kingly procession he who rides nearest to the royal chariot is greater than the rest.

10. *Behold*, etc. See Mal. iii. 1.

11. *He that is least*, or 'the youngest.' The latest admitted minister of Christ's church is a minister of spiritual blessings which were only promised by John.

12. *From the days.* Since the first announcement of the kingdom by St. John, whose days of ministration were now ended.—*Suffereth violence.* The violent, in the school of John the Baptist, and of Christ, are those who mortify their earthly desires, and fight manfully against sin, through love and hope of a better country.

13. *Until John.* With whom the preparatory work of prophecy ceased.

14. *Elias.* The Jews interpreted Mal. iv. 5 as a prophecy that Elijah would rise from the dead to prepare the way for Christ. Our Lord declares that the true fulfilment was manifested in the Baptist; see chap. xvii. 11-13.

16. *Children.* Childish and inconsistent, like children in their play; dissatisfied alike with severe or gentle teaching.

18. *Neither eating.* Observing severe and frequent fasts; see above.—*He hath a devil.* It would seem that they ascribed the Baptist's self-denying life to magic or demoniacal possession; compare John x. 20.

19. *They say, i.e.*, the Pharisees, and their faction; see above ix. 10.—*Justified.* Compare Luke vii. 29. The divine wisdom which ruled John, and was manifest in Christ, would be recognized, and rightly

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 Come unto me, all *ye* that

appreciated by her children, *i.e.*, by all who have a wise and understanding heart.

20–24. DENUNCIATION OF CHORAZIN, BETHSAIDA, AND CAPERNAUM.

21. *Chorazin.* A place about two miles from Capernaum.—*Bethsaida.* There appear to have been two places thus named, one called Bethsaida Julias, near the mouth of the Jordan, where our Lord afterwards wrought the miracle of the loaves and fishes; the other near Capernaum, the dwelling-place of Peter, Andrew, and Philip.—*Tyre and Sidon.* These cities are probably named as Gentile cities, well known from their nearness to Galilee, and as memorable for their fall from ancient power; Isaiah xxiii.; Ezek. xxvii.

23. *Exalted unto heaven.* Self-exalted in thy pride; compare Isaiah xiv. 13.—*To hell.* The contrast between the prosperity and utter destruction of Capernaum, of which the very ruins have long since disappeared, may be a partial fulfilment, or rather foreshadowing of the fulfilment, of this sentence, which, however, refers to the future judgment; see the next verse.

25–27. THE GOSPEL REVEALED TO THE SIMPLE.

25. *Answered.* This word is frequently used without reference to any express question. Our Saviour's words met and answered thoughts which stirred the minds of those who heard the foregoing denunciations.—*Thou hast hid.* According to a common Hebraism, our Lord gives thanks that, what God had hidden from men of worldly wisdom (whose own prejudices and arrogance were the real obstacles to their perception of the truth), He had revealed to simple-minded and unprejudiced disciples.—*Babes.* Infants in worldly knowledge as compared with the scribes, and as 'new born babes, desiring the sincere milk of the word.'

27. *All things.* This is the strongest statement in our evangelist touching the relation between the Son and the Father: it contains three great doctrinal truths:—1. That the sovereignty over all things is given by the Father to Christ. 2. That the mystery of the divinity of Christ as much transcends mortal understanding as the nature of God the Father himself. 3. That the knowledge of God the Father is only to be attained by grace through the will of Christ. This one verse meets nearly all the heresies on the highest doctrines of our faith.

28–30. INVITATIONS TO THE PENITENT.

28. *Labour and are heavy laden.* The invitation and the promise are to all who feel the burden of sin and sorrow.

labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

CHAPTER XII.

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a

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29. *My yoke.* A twofold exchange. Christ's spiritual precepts in place of legal forms: His doctrine in place of the traditions of Judaism.—*Meek and lowly.* The characteristics most clearly described by the prophets; see Isaiah liii.; Zech. ix. 9, and least understood by the Jews of that generation.

30 *Easy.* The word in the original implies more than easy, viz., useful, beneficial. 'He that is subject to this yoke,' says St. Augustin, 'hath subject to him all that is in the world beside.'

CHAPTER XII.

1–13. CHRIST REPROVETH THE BLINDNESS OF THE PHARISEES CONCERNING AN ALLEGED BREACH OF THE SABBATH. See Mark ii. 23-28; Luke vi. 1-5.

1. *To pluck.* This was permitted by the law, (Deut. xxiii. 25), but passages from Rabbinical writings shew that it was considered unlawful in our Lord's time.

2. *The Pharisees.* Many of whom appear to have followed our Lord in order to watch his proceedings.

3. See 1 Sam. xxi. 6.

4. *The house of God.* The tabernacle, in Saul's time at Nob, a city in the tribe of Benjamin, since destroyed.—*The shewbread.* Twelve loaves, placed on a table of shittim wood overlaid with gold, in the sanctuary. They were distributed on the sabbath among the priests; Exod. xxv. 30, and Lev. xxiv. 5, 6.

5. *Profane,* by doing work against the letter of the law, which does not specify exceptional cases of necessity, or charity, which are always to be understood.

6. *Greater than the temple.* If the temple service justified an exception, much more did the service rendered to the Lord of the temple. This is an assertion of our Lord's divinity.

7. *I will,* etc. Hosea vi. 6. Their harsh judgment proceeded from ignorance of the spirit of the very law which they professed to vindicate.

8. *Lord of the sabbath day,* or 'of the sabbath.' It is therefore for Him to determine how it is to be observed.

10. *Accuse him.* Strange corruption of doctrine, to question the lawfulness of

man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to

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doing good on any day! And wonderful mercy of Him who vouchsafed by a practical argument to refute it!

14-21. A COUNCIL CALLED BY THE PHARISEES AGAINST OUR LORD.

14. *Held a council.* Probably not a judicial assembly, but a conference of members of their sect.

17. Isaiah xlii. 1. The following quotation is a free rendering of the original text. The passage was rightly understood by the Hebrews of our Lord's time to refer directly and exclusively to the Messiah.

18. *Judgment*, or righteousness, the righteousness of God as manifested fully in His kingdom.

20. *Bruised reed.* A wounded conscience.—*Smoking flax.* A heart whose feeble desires of good are not yet fanned into a flame; see the precept, 1 Thess. v. 14.—*Judgment.* Until He cause his righteousness to be triumphant.

21. *In his name.* To trust in his name is to hope for salvation from Him alone. —*Gentiles.* Observe how Matthew the Hebrew evangelist dwells on promises to the Gentiles.

22-45. OUR LORD'S ANSWER TO THE ACCUSATION OF CASTING OUT DEVILS BY THE POWER OF SATAN. Mark iii. 20-30; Luke xi. 14-36.

22. *Blind and dumb.* Thus presenting occasion for a greater miracle than that recorded ix. 32.

24. *The Pharisees.* See above, ix. 34.

desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt

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27. *Your children.* Your own disciples. Notices of Jewish exorcisms are found in Acts xix. 13, and in contemporary writers. Our Lord's statement neither assumes nor denies the truth of their pretensions; it was sufficient for his argument that the *attempt* was sanctioned by the Pharisees.

28. *By the Spirit of God.* The goodness of the act proved that it was the work of God's good Spirit; and where God's Spirit is, there is the kingdom of God.

29. *A strong man's*, or 'the strong one's house;' *i.e.*, the dwelling-place of Satan. The house is the person possessed; the goods, all the agencies and instruments which Satan employs.

30. *Not with me.* Not to labour for truth and holiness is to aid the cause of the adversary. Neutrality is impossible in spiritual things.

31. *Blasphemy against the Holy Ghost.* Conscious, wilful blasphemy, calumny, in the presence of infallible proofs of the Spirit, would appear from the context to be the sin specially designated; a sin of far deeper malignity than any arising from ignorance or negligence; 1 Tim. i. 13.

32. *It shall be forgiven.* Many of those who had despised the Son of man in his humiliation, afterwards believed in his resurrection from the dead. They did not know Him to be the Son of God; but they did not ascribe his miracles to the powers of darkness.

33. *Make, i.e.*, declare the tree good; acknowledge that I and my works are both good, or prove both to be evil.

34. *Vipers.* Here with special reference to malignity and slander, represented in all ages under the figure of vipers.—*Abundance*, or 'overflowing.'

36. *Idle word.* Not merely for conscious falsehood and malignity, but for words

be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is

that are careless and unprofitable, results and proofs of an evil principle.

38. *A sign.* A visible sign from heaven, such as fire, as in the case of Elijah; or a voice, such as was heard thrice during our Lord's ministry. This longing after signs was a permanent feeling with the Jews; see 1 Cor. i. 22.

39. *No sign.* Save the greatest of all signs, the resurrection, prefigured in the history of Jonah. The confirmation of that history by our Lord is a point of great moment.

40. *In the heart.* Our Lord refers to Jonah ii. 3, where the marginal and literal translation is 'in the heart of the sea.'

42. *The queen of the South.* Of Sheba, or Saba; see 1 Kings x., and 2 Chron. ix.

43. This parable applies directly to the Jews who were cleansed from idolatry, but fell afterwards into more grievous sins. It is, however, more generally applicable to all relapses into known sin; Heb. vi. 4, 5. —*The unclean spirit.* Of whatever nature the foul influence may be.—*Dry places.* Dreary and wretched solitudes, as figures of spiritual desolation.

44. *Empty.* Not filled by the Spirit of God, yet having an outward appearance of improvement.

45. *Seven other spirits.* The number represents the complete depravity of one who relapses into old guilt.—*Shall it be also.* A prediction fulfilled in the guilt and ruin of the Israelites, but recorded for a perpetual warning.

46-50. CHRIST'S MOTHER AND BRETHREN.

47. *Thy brethren.* The near relatives of our Lord. They were probably the children of his mother's sister.—*Stand*

my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have

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without. Prevented by the crowd from nearer access to Him.

49. *Behold.* Our Lord does not hereby disparage the natural affections, but says that his true disciples are as dear to him as brother, or sister, or mother.

CHAPTER XIII.

1–23. THE PARABLE OF THE SOWER. See Mark iv., and Luke viii.

1. *By the sea-side.* Mark iv. 1; Luke viii. 4. The first two evangelists name the place where these parables were spoken.

3. *Parables.* The word means 'comparison,' and is nearly equivalent to 'allegory.' It is used in a general sense of any figurative, enigmatic, or even proverbial discourse, but from our Lord's discourses it acquired the specific meaning of a narrative presenting spiritual truths under the semblance of natural occurrences.

5. *Stony places,* where the native rock was thinly covered with earth: hence the heat caused rapid, but shallow, growth, and subsequent rapid withering.

7. *Thorns,* 'the thorns,' *i.e.,* already occupying the place, not previously cleared away.

8. *Good ground,* etc. Emblem of a teachable and tractable heart; in which the word can never be unfruitful, though with different degrees of fruitfulness.

10. *The disciples came.* St. Mark says, 'They came to him privately;' chap. iv. 10.

11. *It is given unto you.* To you, who are willing to learn, the grace of God makes known the mysteries of his word.—*To them,* 'who are without,' as St. Mark says, who hear without desire to profit by it, the parable must remain as a sealed book; Isaiah xxix. ii.

12. *Whosoever hath.* To profit by any

more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one,* and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

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gift of knowledge is the way to obtain more.—*Whosoever hath not.* He who is ungrateful, and makes no return, shall lose the gift which can no more benefit him.

14. *Is fulfilled, i.e.,* exemplified in a fuller sense even than that in which it was originally used with reference to the Israelites of Isaiah's time; Isaiah vi. 9, 10.

15. *Waxed gross, i.e.,* is become sensual, incapable of spiritual instruction. The cause of their inability is thus attributed to their moral condition.

16. *Blessed are your eyes.* The veiled meaning of the parable, which cannot be discerned by unbelief, quickens the faith, and animates the desires of obedient and docile hearers. Let us seek of God the gift of the hearing ear, and the seeing eye; Prov. xx. 12.

17. *Many prophets and righteous men.* As Abraham (John viii. 56), Jacob (Gen. xlix. 18); see 1 Peter i. 10-12.

18. *Ye.* Ye is used emphatically. Ye, as contrasted with the multitudes.

19. *Understandeth it not.* Gives no earnest attention to it.—*The wicked one.* St. Mark has 'Satan,' St. Luke 'the Devil.'

24–30. THE PARABLE OF THE TARES.

24. *Unto them.* The people in general.

25 But while men slept, his enemy
came and sowed tares among the
wheat, and went his way.
26 But when the blade was
sprung up, and brought forth fruit,
then appeared the tares also.
27 So the servants of the hous-
holder came and said unto him,
Sir, didst not thou sow good seed
in thy field? from whence then hath
it tares?
28 He said unto them, An
enemy hath done this. The ser-
vants said unto him, Wilt thou then
that we go and gather them up?
29 But he said, Nay; lest while
ye gather up the tares, ye root up
also the wheat with them.
30 Let both grow together until
the harvest: and in the time of
harvest I will say to the reapers,
Gather ye together first the tares,
and bind them in bundles to burn
them: but gather the wheat into
my barn.
31 Another parable put he forth
unto them, saying, The kingdom of
heaven is like to a grain of mustard
seed, which a man took, and sowed
in his field:
32 Which indeed is the least of
all seeds: but when it is grown, it
is the greatest among herbs, and
becometh a tree, so that the birds
of the air come and lodge in the
branches thereof.
33 Another parable spake he
unto them; The kingdom of hea-
ven is like unto leaven, which a
woman took, and hid in three
measures of meal, till the whole
was leavened.
34 All these things spake Jesus
unto the multitude in parables; and
without a parable spake he not unto
them:
35 That it might be fulfilled
which was spoken by the prophet,
saying, I will open my mouth in
parables; I will utter things which
have been kept secret from the
foundation of the world.
36 Then Jesus sent the multi-
tude away, and went into the house:
and his disciples came unto him,
saying, Declare unto us the parable
of the tares of the field.
37 He answered and said unto
them, He that soweth the good
seed is the Son of man;

25. *Tares*, or 'darnel,' a herb described by Hebrew writers as resembling wheat, but poisonous, especially affecting the brain. In some parts of the East it is said that malicious persons have been known to sow noxious seeds in an enemy's field. For the explanation of the parable, see ver. 37-43.

31–35. THE PARABLES OF THE MUSTARD SEED AND LEAVEN. These two parables seem equally applicable to the outward growth and increase of the Church, and to the inward work of the Holy Spirit on the heart and conscience.

31. *Mustard seed.* It has been supposed that the tree called Salvadora Persica is meant; its fruit and leaves have a pungent aromatic taste, exactly resembling mustard; but the common black mustard grows to the size of a small tree in Palestine, and in all respects answers the description here given.

32. *Lodge*, or settle, and rest upon it.

33. *Leaven.* The similitude marks the secret progress of the Gospel, hidden from the world but not destroyed; compare Mark iv. 27.

35. *The prophet*, Asaph; see Psalm lxxviii. 2.—*In parables*, or proverbs. The evangelist adapts the words of Asaph to the higher truths which our Lord uttered.

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an housholder, which bringeth forth out of his treasure *things* new and old.

36–43. THE PARABLE OF THE TARES INTERPRETED.

38. *Children.* See 1 John iii. 9, 10.

42. *A furnace*, or 'the furnace.' That which is prepared for the devil and his angels; see chap. xxv. 41, and Rev. xx. 15.

43. See Dan. xii. 3; 1 Cor. xv. 41, 42. —*As the sun.* As the brightest of the heavenly host in the glorious presence of God; Rev. xxi. 23.

44-52. THE PARABLES OF THE HID TREASURE, THE PEARL, AND THE NET.

44. *Buyeth that field.* This and the following parable, with little difference, speak of the exceeding value of the knowledge of God in Christ. Compared with this, all other knowledge or gain is loss; Phil. iii. 7, 8.

47. *A net.* This is like the parable of the tares. In the visible Church the evil are ever mingled with the good. The separation will be hereafter; see chap. xxii. 10.

52. *Therefore.* He here speaks more especially to the apostles, and to those who should be teachers in the church: Learn from my discourses that you should store up all knowledge, and bring it forth for the edification of your hearers, as the good householder distributes his stores for the sustenance of his household.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday

53–58. OUR LORD'S TEACHING, AND REJECTION AT NAZARETH. Mark vi. 1-6.

54. *His own country.* Nazareth.—*This wisdom.* The 'wisdom' shewn in his discourse; the 'mighty works,' the power that attended his words.

55. *Is not this the carpenter's son?* Compare John vii. 15. How should one whom they had seen brought up among them as a handicraftsman, be so admired and followed as a teacher?—*His brethren.* See chap. xii. 47.

57. *Offended.* They were envious of the greatness of one whom they accounted to be of such humble origin.—*A prophet is not without honour.* Compare Luke iv. 24-27.

58. *Because of their unbelief.* Their contempt and unbelief made them unworthy of any greater proof of his divine power; see Mark vi. 5.

CHAPTER XIV.

1–12. HEROD'S OPINION OF CHRIST. THE DEATH OF JOHN THE BAPTIST. Mark vi. 14-29; Luke ix. 7-9.

1. *Herod the tetrarch.* Herod Antipas, son of Herod the Great, governed Galilee and Peræa with the title of tetrarch, *i.e.*, governor of a province, literally the fourth of a kingdom.—*Heard of the fame of Jesus.* He seems to have been late in hearing of it: as truth is slow in coming to the court of vicious princes.

2. *This is John the Baptist.* Herod's remorse and guilty fear made him believe that God had wrought a miracle to punish him for his crime.

3. *Herodias.* Daughter of Aristobulus, a son of Herod. The Philip here mentioned was not the tetrarch (Luke iii. 1), but a younger son of Herod, who was disinherited by his father. He lived as a private nobleman at Jerusalem. Herod Antipas divorced his wife, daughter of Aretas, an Arabian prince, in order to make place for Herodias, his niece and sister-in-law.

6. *Daughter of Herodias.* Her name was Salome, daughter of Herodias by Herod Philip, her former husband, and, as the narrative shews, at this time a child.

was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

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11. *A charger.* A large wooden dish. Thus the holy Baptist was a martyr to the cause of truth and purity. It is for the cause of truth and purity that the ministers of Christ are especially called to bear testimony, and to encounter danger.

13-21. FEEDING OF THE FIVE THOUSAND. Mark vi. 30-44; Luke ix. 10-17; John vi. 1-13.

13. *When Jesus heard.* From the other evangelists (Mark vi. 30, 31, and Luke ix. 10-17) we learn that the apostles returned about this time from their first mission.—*Into a desert place.* Near Bethsaida Julias, near the mouth of the Jordan, on the north of the Sea of Tiberias, and in the province governed by Philip, a brother of Antipas.

14. *Went forth.* He left his retirement again, to minister to those who sought relief from him.

19. *On the grass.* It was then abundant; St. Mark notes the greenness, St. John accounts for it by mentioning the season, just before the Passover.—*And looking up to heaven, he blessed,* or 'gave thanks;' John vi. 2. In acknowledgment that daily food is the gift of God, for which He is to be blessed with thanksgiving.

21. The spiritual meaning of this great miracle is clearly shewn by our Lord's discourse in St. John's gospel, chap. vi.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

22–33. OUR LORD WALKS ON THE SEA. Mark vi. 45-52; John vi. 16-21.

22. *The other side.* Towards the west of the lake; see ver. 34.—*Sent away.* We learn from St. John that the people wished 'to take him by force and make him a king.'

23. *Into a mountain apart.* Our Lord's example teaches us to seek, for earnest prayer in private, places of retirement from the world, and the silent hours of the night.

24. St. Mark adds, 'He saw the disciples toiling in rowing.'

25. *Fourth watch.* Between three and six in the morning.

26. *A spirit.* Or an apparition.

28. *Lord, if it be thou.* This part of the transaction is recorded by St. Matthew alone. It is in entire accordance with other notices, which shew the fervour of St. Peter's feelings, but that he over-rated his own strength and courage.

33. *The Son of God.* The Messiah; see chap. iii. 17. This is the first occasion recorded by St. Matthew on which our Lord was addressed by his disciples as the Son of God. The Jews were taught by Psalm ii. 7, 12, that the Messiah would be in some high sense the Son of God.

34–36. MIRACLES OF HEALING.

34. *Land of Gennesaret.* A remarkably fertile and, at that time, populous plain about four miles in length and two in breadth, on the western coast of the lake.

36. *The hem of his garment.* They had heard of the poor woman mentioned in chap. ix. 20, 21. See the note there.

CHAPTER XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly

CHAPTER XV.

1-20. OUR LORD'S ANSWER TO THE CHARGE OF TRANSGRESSING THE TRADITION OF THE ELDERS, AND DISCOURSE UPON WHAT DEFILETH A MAN. Mark vii. 1-23.

1. *Were of Jerusalem.* From St. Mark vii. 1, we learn that these men came from Jerusalem, being sent, as it appears, by the authorities of Judæa, that they might report upon our Lord's proceedings.

2. *The tradition.* The interpretations of the law, and the usages grounded thereon, which at that time were sanctioned by the leading party among the Jews. These were collected in the second or third century in a work called the Mishna, *i.e.*, repetition of the law; to which was appended, some centuries later, two large works of commentary and additions, the Talmuds of Jerusalem and Babylon. Talmud means doctrine. From these sources modern Jews derive most of their religious views and practices.—*Wash not.* As a religious act, in order to cleanse them from ceremonial defilement.

5. *A gift.* A man might legally devote any portion of his property to the Lord (see Lev. xxvii.), and it was then called 'Corban,' *i.e.*, gift or offering; but a custom had grown up in our Lord's time of a merely nominal consecration, so that one might retain the property, claiming at the same time to be exempt from all natural obligations.

7. *Prophesy, i.e.*, uttered words by divine inspiration, which, while they applied to the Jews of his time, are fulfilled more completely in you.

8. Isaiah xxix. 13. Compare Ezekiel xxxiii. 31.

11. *Defileth.* No defilement can arise, but where the heart consents to evil, and prompts to sins of the tongue; see ver. 18, 19.

12. *Were offended.* The disciples meant to warn our Lord, fearing the malice of the Pharisees.

13. *Every plant.* Every erroneous

Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and

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human invention introduced into the service of God.

14. *Blind leaders of the blind.* Blind in heart, willingly ignorant of divine truth, and leading those who are willingly misled.

15. *Parable*, or dark saying. The question was addressed to our Lord, on his return to the house, by Peter, in the name of the twelve; Mark vii. 17.

21–28. THE WOMAN OF CANAAN. Mark vii. 24-30.

21. *Coasts of Tyre and Sidon, i.e.*, the adjoining country, not the cities themselves.

22. *Woman of Canaan.* St. Mark calls her 'a Greek,' *i.e.*, a Gentile; 'a Syrophenician by nation,' a native of that part of Syria which borders on Phœnicia, a Canaanite by descent, and, as such, bred up in idolatry.

23. *Send her away, i.e.*, the word would, in the original, imply that the disciples requested him to grant her request, and let her go.

24. *I am not sent.* The first and direct object of our Lord's coming was to his own people; the conversion of the Gentiles was to be the work of his apostles, after the coming of the Holy Ghost. The words seem to have been spoken to try the faith both of the woman and of the disciples.

25. *Then came she.* From Mark vii. 25, it seems that the woman followed him to the house where he retired with his disciples, not wishing to attract public attention.

26. *Dogs.* Then a common designation of heathens among the Jews, used, as it would seem, by our Lord to test her humility and patience.

27. *Eat of the crumbs.* Her humble faith understood the parable, and her

said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto

strong desire of the blessing bade her ingeniously turn it into an argument for herself. Such a suitor our Lord would not send empty away.

29-39. THE MIRACULOUS CURES BY THE SEA OF GALILEE, AND FEEDING OF THE FOUR THOUSAND. See Mark vii. 31-37; viii. 1-10.

29. *Unto the sea.* Not to Capernaum, but to the eastern coast; Mark vii. 31.

31. *God of Israel.* These words might be spoken by Israelites or by Gentiles, who were mixed up with them in that country, or the Jews might speak the language of their own hymns of praise; Psalm lxxii. 18.

32. *I have compassion.* The repetition of the miracle seems to have been immediately prompted by a sense of the greater need of the multitude on this than on the former occasion; see notes on chap. xiv.

39. *Magdala*, on the western coast, south of the plain of Gennesaret, now a small village called 'Medjel.' St. Mark has 'Dalmanutha,' probably the name of the district.

CHAPTER XVI.

1-4. THE REQUEST FOR A SIGN FROM HEAVEN. Mark viii. 11-13; see Luke xi. 16, and xii. 54-56.

1. *The Sadducees.* This is the first occa-

them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

SEA OF GALILEE (MAGDALA).

sion on which we find the Sadducees acting in combination with the opposite faction of the Pharisees. Their hostility was doubtless excited by the report of our Lord's miracles, which contradicted their sceptical prejudices.—*Desired him.* Not in the expectation that he could give such a sign, but that the people might be alienated by his refusal or failure; see 1 Cor. i. 22.

3. *Ye can discern the face of the sky.* If your hearts were sincere, the signs of fulfilled prophecy would be as easily discerned by you as the ordinary signs of changing weather.

4. See notes on chap. xii. 39.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon

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5-12. WARNING AGAINST THE DOCTRINE OF THE PHARISEES AND SADDUCEES. Mark viii. 14-21.

5. *To the other side.* Our Lord appears to have gone to the north of the lake, into the district governed by Philip; see chap. xiv. 13.

7. *It is because*, etc. The mistake of the disciples seems to mark great ignorant simplicity. They thought he was warning them not to seek help from the Pharisees and Sadducees in baking their bread, being now in want of it.

12. *Doctrine.* See note on chap. xiii. 33. Leaven represents the penetrating influences of example and teaching, whether good or evil.

13-20. THE CONFESSION OF ST. PETER AT CÆSAREA PHILIPPI. Mark viii. 27-30; Luke ix. 18-21.

13. *Cæsarea Philippi.* The city formerly called Dan or Laish, about thirty miles north of the Sea of Galilee, in a very beautiful country near the sources of the Jordan. Philip the Tetrarch enlarged it and made it his residence, giving it a new name in honour of Tiberius Cæsar. Our Saviour appears to have rested for a time with his disciples in the adjoining district.—*Whom do men say*, etc. This question prepared the disciples for the first great trial of their own faith. The account in this Gospel is much fuller than that given by the other evangelists.

14. *Jeremias*, mentioned by St. Matthew only; probably as referring to a tradition that he would return, little known beyond the borders of Palestine.

16. *Thou art the Christ.* Compare John vi. 69. Simon Peter speaks for all the apostles; see John i. 49, vi. 69. These words imply a deep consciousness of all that was implied in the appellation Son of God, both God and man.

17. *Blessed art thou.* There is a blessing in the very acknowledgment of Christ as

CÆSAREA PHILIPPI.

Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come

the Son of God. No natural affection to an earthly teacher can persuade a man to believe and confess so high a truth. Coming from heaven, it must be taught from heaven.

18. *Thou art Peter.* At the first intercourse our Lord had said, 'Thou shalt be called Peter.' He now assigns the name as a formal appellation. Peter, in Greek, or Cephas, in Syriac, means 'stone' or 'rock.' —*Upon this rock, i.e.*, upon the rock of the good confession made by Peter. So St. Hilary and St. Ambrose expound the words, and St. Chrysostom also.—*My church.* This is the first occasion on which our Lord uses this name of his own people. The word means, in the Old Testament, the assembly or community of Israel; in the New, the whole body of believers.—*Gates of hell*, or destruction. The expression represents figuratively the attacks which would be made upon the church by 'the powers and principalities of darkness.'

19. *Keys, i.e.*, the power of admitting converts into the church, such as was exercised by St. Peter first on the day of Pentecost (Acts ii. 38,39) and afterwards in the case of Cornelius; on both occasions acting as representative of his fellow-apostles, to whom the same power was given by our Lord (chap. xviii. 18) and of all who have similar offices and duties in the church.—*Bind*, and *loose.* Condemn, or absolve. This refers to the discipline of repentance, and to the authoritative declaration of absolution.

20. *They should tell no man.* It was our Lord's design to withhold any open manifestation of his divine power till after his resurrection; see chap. xvii. 9.

21–23. THE FIRST ANNOUNCEMENT OF OUR LORD'S SUFFERINGS. REBUKE OF PETER. Mark viii. 31; Luke ix. 22.

21. *From that time.* After He had heard from them, and confirmed in them, the confession of their belief in his divine nature.

22. *Took him.* Took him aside privately. He could not reconcile the thought of His sufferings with His heavenly origin.

23. *Satan, i.e.*, an enemy, one who, like the tempter, suggests evil thoughts.—*An offence unto me.* A hindrance, as speaking against those sufferings which must be endured by Him for man's salvation.—*Savourest not.* Judgest of things by mortal sense, not by heavenly-inspired wisdom.

24–28. WARNING, AND PREDICTION OF THE SECOND ADVENT.

24. *Will, i.e.*, wishes, is desirous.—*Take up his cross.* See note chap x. 38.

after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a

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25. See notes, chap x. 39.

27. *The glory of his Father.* That glory which he had with his Father before the world was; John xvii. 5.

28. *Till they see*, etc. These words have been variously interpreted. Chrysostom and the ancients generally understood them as meant to prepare the three disciples for that vision of his glory which they were shortly to see in his transfiguration.

CHAPTER XVII.

1-13. THE TRANSFIGURATION. Mark ix. 2-13; Luke ix. 28-36.

1. *Peter, James, and John.* The three who were with our Lord when He raised the daughter of Jairus (Mark v. 37) and in the hour of his agony at Gethsemane; chap. xxvi. 37.—*High mountain.* According to ancient and local tradition, Mount Tabor, but there appears to have been a fortified city upon that mountain, and this event took place more probably on one of the heights of Hermon to the north of Cæsarea Philippi. St. Peter calls it the 'holy mount;' 2 Peter i. 18.

2. *Before them, i.e.*, they witnessed the change, which did not therefore take place while they slept, as has been conjectured (see note on that passage from St. Luke's words, ix. 32).—*His face did shine.* Our Lord thus gave a visible representation of his 'coming in the glory of His Father,' chap. xvi. 27.—*As the sun.* The light came from him, as its source; it was not reflected glory, as in the case of Moses; Exod. xxxiv. 29.

3. *Moses and Elias*, representatives of the Law and of the Prophets, which our Lord came to fulfil, and types each of himself, in his office, work, life, and departure.—*Talking*, concerning his death; see note on Luke ix. 31.

4. *Good for us.* Words expressing the joy of the disciple in the glorious vision. But St. Mark, perhaps writing what he had heard from St. Peter, adds that he spoke as bewildered, 'not knowing what he said.'—*Let us make here three tabernacles.* As if desiring that the blessed visitors might stay and sojourn awhile with our Lord.

5. *A bright cloud.* A supernatural appearance, the symbol, or manifestation of the divine presence. St. Peter himself calls it 'the excellent glory;' 2 Peter i. 17.—*Overshadowed them, i.e.*, enveloped our Lord, Moses, and Elias, as with a bright

bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him:

haze; not the disciples, however, who heard the voice out of the cloud.—*This is my beloved Son.* The same words spoken by the Father at our Lord's baptism.—*Hear ye him.* As the teacher, of whom all others were but types and forerunners, and especially as the prophet predicted by Moses; Deut. xviii. 15.

9. *Tell no man.* The vision was as yet only for their own support and comfort until they should themselves 'be endued with power from on high;' see Luke xxiv. 49.

10. *Why then.* The disciples believed, in accordance with the received interpretation of Malachi iv. 5, that the coming of Elias would immediately precede the manifestation of Christ; they were at a loss to reconcile this belief with the fact that the prophet had now appeared only for the moment without doing his appointed work.

11. *Elias shall come.* It is true, as was foretold by Malachi, that Elias is to come first, *and restore all things;* revive the natural affection of parents and children, and preach repentance and conversion to laws of God.

13. *Then the disciples understood.* They had not received our Lord's words on a previous occasion when he told them the same thing even more distinctly than at this time (see chap. xi. 14); but they were now more advanced in spiritual understanding.

14–21. HEALING OF THE LUNATIC CHILD. Mark ix. 14-29; Luke ix. 37-42.

17. *O faithless,* etc. From the account in St. Mark the father of the lunatic seems to have been very weak of faith (Mark ix. 22, 23); but our Lord, not wishing to confound him, charges the fault generally on those among whom he lived.

and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

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19. *Why could not we*, etc. Having before been enabled to work miracles in his name, they ask in anxiety and fear, lest they should have lost the grace with which they had been entrusted.

20. *Because of your unbelief.* It was a lesson to warn you how imperfect your faith is. Such it was ever, before the Cross.—*Unto this mountain.* See Zech. iv. 7, where the prophet uses the same figure. All difficulties will be subdued in answer to the prayer of faith.

21. *This kind, i.e.*, evil influences cannot be overcome without faith, which must be sustained by prayer and self-denial.

24–27. PAYMENT OF THE TRIBUTE MONEY. This is peculiar to St. Matthew.

24. *Tribute.* The original word states the exact amount, two drachms, *i.e.*, fifteen pence. It was a tribute paid by Israelites of full age for the maintenance of the temple service; see Exod. xxx. 13.—*Came to Peter.* From this and other notices it has been inferred that our Lord's usual residence at Capernaum was the house of Peter. The question seems to imply a doubt whether our Lord might not be considered exempt from the tribute, as was the case with priests, scribes, and teachers of the law.

25. *Prevented, i.e.*, anticipated him, before he could report what had just occurred.

26. *Then are the children free.* Earthly kings do not receive tribute from their own children. In like manner the King of heaven receives it not from his Son, whom He hath appointed heir of all things.

27. *Offend them, i.e.*, give them any reason to suspect that we are indifferent to God's service.—*A piece of money.* In the original 'a stater,' worth four drachms. The peculiarity of this miracle is, that it seems as though it was wrought, unlike all others, for an object personal to our Lord: the real object, however, was to give an example of doing honour to the service of God.

CHAPTER XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one

CHAPTER XVIII.

1-20. A DISCOURSE UPON THE DISCIPLES' WISH TO KNOW WHO SHOULD BE GREATEST IN THE KINGDOM OF HEAVEN. Mark ix. 33-50; Luke ix. 46-50.

1. *At the same time.* We learn from St. Mark that the disciples had disputed about the question of priority on the way to Capernaum, and that the transaction here recorded took place in the house where our Lord was staying, and in consequence of his searching inquiry. The dispute appears to have originated in their belief that the manifestation of their Master's kingdom was near at hand.

3. *Converted, i. e.,* from pride and ambition to humility and obedient love.

4. *As this little child.* The perfection of humility is when a man 'does not think of himself more highly than he ought to think.' Children exercise such humility unconsciously; but in a man of thought and action it is the last work of grace.

5. *One such.* Any one in whom the grace of humility is thus perfect. The appreciation of true humility is not less rare than the grace itself.

such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or

6. *Shall offend*, *i.e.*, tempt to sin; see chap. v. 29, 30.—*Better for him*, *i.e.*, before committing so unpardonable a sin.

7. *It must needs be*, *i.e.*, it is an inevitable result of the moral evil in the world.—*But woe to that man.* But no man is under a necessity of complying with evil, much less of tempting others to commit evil, which is the work of Satan, and the children of disobedience.

8, 9. See chap. v. 29, 30. Here the words have a direct bearing upon the preceding statement. They shew that a man can overcome temptation.

10. *Despise.* Think lightly of the great sin of offending them.—*Their angels.* The 'ministering spirits sent forth to minister for them who shall be heirs of salvation' (Hebrews i. 14), whether as guardians to individuals, or to believers in general.—*Do always behold*, *i.e.*, they are among the spirits admitted nearest to the Divine presence, ever watching occasions for executing the will of God.

11. *For the Son of man.* Therefore despise not one of the least of those whom he came to save.

12. *An hundred sheep.* Our Lord, as the good shepherd, shows that his care not only extends over the whole flock, but regards each individual with a perfect love.

13. *He rejoiceth more.* See Luke xv. 4-7.

15. *Moreover.* This word introduces a distinct subject, but one connected with the preceding, inasmuch as it refers to a special cause of offences in the church.—*Hast gained*, *i.e.*, gained him to God, as a living member of the body from which his sin would have cut him off.

16. *One or two more.* The admonition will be more impressive and solemn in the

three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying,

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presence of others; by whom the whole matter may be inquired into and credibly attested; see Deut. xvii. 6.

17. *Unto the church, i.e.*, to the body of believers assembled in any place, or to those who are duly authorized to act as their representatives.—*An heathen.* Excommunicated, if he is still obdurate, after having been treated with kindness, and all means have been tried for his conversion; see Luke xvii. 3, 4; 1 Cor. v. 5; Gal. vi. 1; 2 Thes. iii. 6-15.

18. *Whatsoever.* The authority already committed to Peter as the representative of the apostles is here conferred upon all the apostles, and through them to their successors; see chap. xvi. 19.

19. *If two of you.* The promise is to Christians uniting together in prayer, so far as their requests are determined by the spirit of Christ.

20. *For where.* Compare Exod. xx. 24. These words of Christ assert his Godhead. Our united prayers will be heard when they are offered earnestly in his Name. He will be in the midst of us, to exercise the attribute of the God who heareth prayer.

21–35. THE DUTY OF FORGIVENESS TAUGHT BY THE PARABLE OF THE WICKED SERVANT.

21. *Till seven times.* The Rabbinical rule was, that forgiveness should be granted to the first, second, and third, but not to the fourth trespass. St. Peter doubted not that his Master extended this rule; but with him it was still a question of degree.

22. *Seventy times seven, i.e.*, an indefinite number of times, as often as he asks to be forgiven.

23. *Therefore, i.e.*, with reference to this duty of unlimited forgiveness.—*His servants.* The officers of state, those especially engaged in collecting the revenue.

24. *Ten thousand talents.* An enormous sum, not far short of two millions sterling, but expressing also an unlimited amount, representing the debt of sin for which it is impossible that any man should make satisfaction.

25. *Sold*, as slaves; a custom universal among the Gentiles in ancient times, and only gradually abolished by the influence of Christianity. The Jewish law forbade it; Lev. xxv. 39.

Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that

26. *I will pay thee all.* A wild promise, undertaking to do what he could not do.

27. *Forgave him the debt.* Not exacting even what he might be able to pay.

28. *Pence.* A coin worth seven pence halfpenny. There is no proportion between the amount of one debt and the other.

29. *I will pay thee all.* In this case it was a promise which might be performed.

32. *Thou desiredst me.* In fact, the king had granted far more than the man had desired.

34. *The tormentors.* The jailors, whose office it often was to afflict and torture their prisoners; 1 Kings, xxii. 27; Acts xvi. 24.—*Till.* That is, for ever, payment being utterly impossible.

35. *From your hearts.* The act is nothing if it be not done willingly and kindly. A man may remit debts from contempt, or ostentation; a Christian must do it from love.

CHAPTER XIX.

1–12. ANSWER TO THE PHARISEES CONCERNING DIVORCEMENT. Mark x. 1-12.

1. *Departed from Galilee.* Our Lord did not revisit his native province before his death.—*Coasts of Judæa beyond Jordan.* Some part of the district on the east of the Jordan belonged to Judæa.

3. *Tempting him.* Trying, as it would seem, to lead him into a contradiction of the law of Moses, which permitted divorce in certain cases.—*For every cause.* See note on chap. v. 32.

he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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4. *He answered.* Our Lord's answer, appealing to the original institution of marriage, shews them, as one of their prophets had said, that 'the God of Israel hateth putting away;' Mal. ii. 16.

6. *God hath joined together.* By the act of creation and by the interpretation of that act in the record of Moses; see Gen. ii. 24.—*Let no man put asunder.* It can never be lawful to separate those whom God by holy matrimony has made one.

7. *Writing of divorcement.* Deut. xxiv. 1; see note v. 32.

8. *Suffered.* Our Lord points out that Moses did not command, but tolerated divorce; not as justifiable in itself, but in order to save the wife from cruel treatment, and thus avoid a greater evil.

9. *Except it be for fornication.* Such guilt may destroy marriage, as murder destroys life; and then the innocent party is free from the obligation which the other has violated.

10. *His disciples.* This remark his disciples made privately; Mark x. 10; but it seems to shew how frequent divorces were among the Jews, and how little they had hitherto felt the immorality of the practice.

11. *This saying, i.e.,* 'It is not good to marry.' A chaste single life is blessed; but it is not for every one to attempt it.

12. *Made themselves.* Not literally, but by absolute self-control, which marks a man as one fit for 'the kingdom of heaven.' *He that is able to receive it.* He that, without presuming on his own strength, can determine to prefer a chaste single life, let him do so; see 1 Cor. vii.

13–15. LITTLE CHILDREN BROUGHT TO JESUS. See the more detailed account in Mark x. 13; and Luke xviii. 15.

13. *Rebuked them.* The parents who brought them; see St. Mark.

15 And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have

16–30. THE INQUIRY OF THE RICH YOUNG RULER, AND OUR LORD'S DISCOURSE THEREON. Mark x. 17-31; Luke xviii. 18-30.

17. *Why callest*, etc. Thou shouldst not call Me 'good,' unless thou believest My divine nature.—*The commandments.* Our Lord specifies those commandments only which belong to the moral law, and are of permanent obligation.

19. *Thy neighbour.* See Lev. xix. 18; Rom. xiii. 9.

20. *All these things.* The answer implies a consciousness of general integrity, which appears to have been recognized by our Lord, who then 'looked on him and loved him;' but it was combined with a low and merely legal view of moral obligation.—*What lack I yet*, is the very spirit of Pharisaic self-sufficiency.

21. *Perfect.* The other evangelists have 'one thing thou lackest.' The command tested the spirit of obedience.—*Sell that thou hast.* The injunction had reference to the special circumstances of our Lord's first followers; but the spirit of self-sacrifice is required of all.

22. *Sorrowful.* Not with godly sorrow, but still a sorrow which indicated an inward conflict between desire to follow Jesus and to retain his great possessions.

23. *A rich man.* St. Mark, who gives a more detailed account, adds, that in answer to his disciples, our Lord explained this to mean 'them that trust in riches.'

24. *Camel*, etc. A proverbial saying, expressing, by a figure easily comprehended, a difficulty naturally insuperable; see 1 Tim. vi. 9, 10, and 17.

26. *Beheld them.* The searching, reproving, or comforting look of our Lord is noted frequently by the evangelists, most frequently by St. Mark.

27. *We have forsaken.* The spirit in which these words were spoken must be

forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

FOR the kingdom of heaven is like unto a man *that is* an housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and

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determined by the context. Had they been wholly presumptuous our Lord's answer would not have been a promise. See however, the warning in ver. 30.

28. *Ye which have followed me.* The promise is made to the apostles as representatives of Christ's saints who 'shall judge the world;' see 1 Cor. vi. 2, 3.—*The regeneration.* The renewal or second birth of the universe, when it will be restored to its original state of perfection; see Acts iii. 21; 2 Peter iii. 13.—*Twelve thrones.* Compare Rev. iii. 21.—*Twelve tribes, i.e.*, the unbelieving Israelites of the twelve tribes condemned by the faith of the faithful followers of their Redeemer.

29. *An hundredfold.* St. Mark, x. 30, adds 'with persecutions,' and 'now in this time.' So that the promise is like that in 1 Tim. iv. 8. The comfort of Christian brotherhood among those that are like-minded is an hundredfold greater than any arising from natural affection alone.

CHAPTER XX.

1–16. Parable of Labourers in a Vineyard.

1. *For the kingdom.* This parable is directly connected with the last words in the preceding chapter, and with St. Peter's question, ver. 27.—*His vineyard.* The church is often represented both in the Old and New Testament under this figure; see Isaiah v. 1-7; Jer. xii. 10; Psalm lxxx. 8-15.

2. *A penny.* Or 'a tenpenny piece,' the ordinary day's wage for a labourer.

3. *The third hour.* About nine o'clock. The Jews divided the day into twelve hours, beginning at sunrise.—*In the market-place.* Where it was usual for men to stand who were looking out for work.

8. *When even was come.* Or 'sunset.' The labourers receive their wages according to the Mosaic law; Lev. xix. 13.—*Their hire.* The hire due to them by agreement.

give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye

13. *I do thee no wrong.* The reward is of the free bounty of the Giver, and to be sought as such by all who labour in his service; John iv. 36.

14. *I will give unto this last.* Let the merciful promise urge the late-converted to double diligence.

15. *Thine eye evil.* Evil eye, a common expression for envy, as in Deut. xv. 9; Mark vii. 22.—*Good*, in the special sense of kind and generous.

16. *So the last shall be first*, etc. See chap. xix. 30. Many things in the end of the world shall happen contrary to expectation, like the rewards in this parable; see Wisd. v. 1-5.

17–19. OUR LORD AGAIN FORETELLS HIS PASSION. Mark x. 32-34; Luke xviii. 31-34.

18, 19. This prediction declares more fully than that recorded in chap. xvi. 21, the exact circumstances of our Lord's passion. The disciples are described by St. Mark as being now in a state of great anxiety and alarm.

20–28. THE REQUEST OF SALOME, AND OUR LORD'S REPLY. Mark x. 35-45.

20. *Mother.* Salome, mother of the apostles James and John, at whose request she spake, and who are therefore represented by St. Mark as asking for themselves; hence our Lord's answer (ver. 22, 23) is addressed to them.—*A certain thing.* Her object seems to have been to obtain a general promise.

21. *May sit.* See chap. xix. 28. Salome thus seeks for her sons the highest place among the apostles.

22. *Are ye able.* The ability to share our Lord's suffering is the measure of fit-

able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

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ness to share his glory.—*The cup.* An expression often used by our Lord to denote his last sufferings, and familiar to the disciples from its frequent use in the Old Testament; see Isaiah li. 17; Ezek. xxiii. 31-34.—*Baptism.* The baptism of his sufferings; Luke xii. 50.

23. *Ye shall drink indeed.* The death of St. James, the first martyr among the apostles (Acts xii. 2) and the sufferings of St. John (see Rev. i. 9), seem to be specially referred to in this prediction, which, however, was generally applicable to the apostles.—*Is not mine to give.* It is not a favour to be granted as depending on any partial love; but it will be given, in the righteous decrees of my heavenly Father, to those who by their faith and sufferings are found worthy of it.

24. *They were moved with indignation.* They were indignant at the ambitious request of the two disciples; but this indignation proceeded from a sense of wounded ambition in themselves, which our Lord reproves in the following verses.

25. *Exercise dominion.* The original word implies arbitrary power. It is rendered elsewhere, 'lord it over;' see 1 Peter v. 3.—*They that are great.* The nobles, or great ministers, who are often more tyrannical than their princes.

26. *Let him be your minister.* See 2 Cor. iv. 5.

28. *A ransom for many.* Compare Isaiah liii. 10, 11; Dan. ix. 24-26; John xi. 51, 52; 1 Tim. ii. 6; 1 Peter i. 19.

29-34. THE HEALING OF TWO BLIND MEN AT JERICHO. Mark x. 46-52. Luke xviii. 35-43.

29. *As they departed.* St. Luke represents the miracle, recorded in the following verses, to have been performed as our Lord entered the city. Such variations are unimportant, and touch no principle.

32. *What will ye*, etc. By this question, as on the occasion of other miracles, our Lord calls forth a declaration of faith in his power from the afflicted persons. Thus

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

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he 'went about doing good' at once to their bodies and their souls.

CHAPTER XXI.

1-17. OUR LORD'S TRIUMPHANT ENTRY INTO JERUSALEM, AND THE CLEANSING OF THE TEMPLE. Mark xi. 1-11, 15; Luke xix. 29-44; John xii. 12-36.

1. *When they drew nigh.* Our Lord passed one night at Bethany, and made his public entry into Jerusalem on the first day of the week.—*Bethphage.* A village close to Bethany, of which no trace remains.

4. *By the prophet.* Zech. ix. 9.

5. *Daughter of Sion.* The people of Jerusalem; a form of personification not uncommon in the prophets; Lam. i. 1-6. The palace of David was built upon Mount Sion.—*Sitting upon an ass.* As Prince of Peace. Warriors rode on horses, but judges (see Judges v. 10) and kings in time of peace, on asses only. Our Saviour marked at the same time his royalty, and the true character of his kingdom.

7. *On them.* St. Mark says more distinctly that our Lord rode on the colt, 'whereon never man sat;' chap. xi. 2.

8. *A very great multitude*, or 'a great part of the multitude,' consisting of those who had followed our Lord, or joined him on his journey, or come out of the city to meet him.—*Their garments*, etc. Demonstrations of loyalty and public honour then, as now, common in the East on the public reception of kings.

9. *Hosanna.* A Hebrew salutation, 'Save now;' taken, as well as the following words, from Psalm cxviii. 25, 26, which was applied to the Messiah.—*In the highest.* In heaven, as in the angels' hymn, 'Glory to God in the highest.'

11. *This is Jesus the prophet.* For the time they acknowledge him to be the great Prophet foretold by Moses, and as such, lead him in triumph into the city.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw

12. *Into the temple.* See John ii. 13-17, and Mark xi. 11. By this act our Lord twice asserted his authority as ah and Lord of the temple, once beginning, and now at the end of inistry, thus marking the fulfilment lalachi iii. 1-3.—*Sold and bought.* e were many booths in the court of Gentiles, where animals, incense, and things required for the sacrifices, were .—*Moneychangers*, who supplied the s (double drachms, see chap. xvii. 24) ch were required for the tribute due to temple.—*Doves.* For the offerings of poor; see Lev. v. 7, and Luke ii. 22.

13. *It is written.* See Isaiah lvi. 7; d Jer. vii. 11.

15. *They were sore displeased.* Jerusalem s now in that evil case, so often denunced in prophecy. 'The law had rished from the priest, and counsel om the ancients.' Corrupt teaching and mity against righteousness swayed their earts, and prompted their angry questioning.

16. *Yea.* Our Lord in his answer publicly accepts and sanctions the words of adoring homage.—*Thou hast perfected praise.* Psalm viii. 2. Thou hast made their utterances of praise a perfect answer to the adversaries of truth.

17. *Bethany.* A village fifteen furlongs from Jerusalem, now called El-Aziriyeh, *i.e.*, the village of Azir, or Lazarus. The first evening of Passion-week was thus passed at Bethany, and most probably in the house of Martha, Mary, and Lazarus. Throughout the rest of the week our Lord appears, from St. Luke xxi. 37, to have passed the night on the Mount of Olives.

18–22. THE BARREN FIG-TREE.
Mark xi. 12-14, 20-26.

19. *In the way*, or 'over the way,' overhanging the road.—*Found nothing.* It was not then the season for fruit, but the fig tree puts forth its fruit before the leaves; consequently, if this tree produced leaves, it should also have had eatable early fruit, had it been true to its pretensions. See the somewhat fuller account in St. Mark xi. 13.—*Presently, i.e.*, immediately.

20. *When, i.e.*, the next morning, when they were going towards Jerusalem; see St. Mark's account. Our Saviour did not then explain the meaning of this miracle, but his discourses on other occasions have led the Church rightly to interpret it as a symbolical act, condemning all unfruitful professions of religion; see Luke xiii. 6-9; John xv. 2.

it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

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21. *If ye have faith.* See chap. xvii. 20. The promise of power to work such miracles may have been given only to the apostles. But greater things than miracles over the powers of nature are promised to the prayer of faith; John xiv. 12.

23–32. THE FORMAL QUESTION AS TO OUR LORD'S AUTHORITY, AND HIS REPLY. Mark xi. 27-33; Luke xx. 1-8.

23. *The chief priests and the elders.* See ver. 16.—*By what authority?* There is malignant enmity in the mere question. The answer must have suggested itself to any candid mind, as it had to Nicodemus; John iii. 2.

24. *One thing*, or 'one word.' Our Lord in answer proposes another question, which it was impossible for them to answer without damaging their own authority, or condemning themselves.

25. *Why did ye not believe him? i.e.*, accept his testimony, which was decisive as to the authority of our Lord.

27. *Neither tell I you.* The bad faith of the questioners rendered it useless to answer their question. If they had been willing to confess the divine mission of John, the question was already answered.

28. *But what think ye?* Instead of standing on his defence, our Lord attacks his adversaries.—*Two sons.* This is sometimes understood of the Gentile and the Jew. But it may be understood as a warning to all how much better is the state of one who returns to God even after open disobedience, than of one who deceives his own conscience by vain promises, and fair, but fruitless, professions.

32. *In the way of righteousness.* Leading such a life as should have made you believe his message.—*Seen it, i.e.*, the

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain housholder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on

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marvellous conversion of the worst characters.

33-46. PARABLE OF THE VINEYARD AND THE HUSBANDMEN. Mark xii. 1-12; Luke xx. 9-19.

33. *A vineyard.* See note on chap. xx. 1. Our Lord evidently chooses the words used by Isaiah v. 1, in order to make the chief priests see the application to the Jewish church and its rulers. The householder is God; the vineyard the Jewish church; the wine-press and tower, its ordinances and temple; the husbandmen, the authorities of the nation.—*Wine-press*, or wine-fat. A hole made solid with chalk, into which the juice flowed from the press above.

41. *They say unto him.* In St. Mark and St. Luke our Lord answers his own question; and in St. Luke the chief priests, hearing the answer, exclaim 'God forbid!' In either way their words condemn themselves.

42. *The stone.* From Psalm cxviii. 22. The same figure is used in two other passages, Isaiah viii. 14, 15, and xxviii. 16. It is repeatedly applied to our Lord by the apostles; Acts iv. 2; Rom. ix. 32, 33; Eph. ii. 20; 1 Peter ii. 4-8.—*The head of the corner, i.e.*, the stone on which the stability and support of the temple depends.

43. *The kingdom of God.* The privilege of being God's Church and people.

44. *Fall on this stone, i.e.*, shall take offence at Christ, and deny his godhead; the sin then committed by the chief priests. —*It shall fall.* At his second coming to judge the world. The first clause shews the immediate result of the rejection of Christ, viz., the ruin of the Jewish people;

this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

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the second describes the final destruction of the impenitent.

46. *They sought to lay hands on him.* This attempt marks the last crisis. Hitherto we read of secret machinations, and captious questions, now for the first time of a public attempt to arrest our Lord, stopped only by fear of the people. The only question henceforth was how the decision to which they had come was to be carried into execution.

CHAPTER XXII.

1-14. PARABLE OF THE MARRIAGE OF THE KING'S SON.

2. *A marriage*, or marriage festival, a figure of the welcome prepared for the redeemed at the end of the world. Our Lord takes the most strict, tender, and inviolable of all alliances, as a symbol of his union with the Christian soul by faith and love; see Rev. xix. 7-9.

3. *That were bidden.* Those who had been previously invited, *i.e.*, the Jewish people.

5. *They made light of it*, etc. Disregarded the divine call, giving themselves up to worldly pursuits.

6. *The remnant.* These were outrageous, enemies of those who exhorted them to be reconciled to their God and King.

7. *His armies.* The Roman armies, who should come to destroy Jerusalem, are called 'his armies,' as executing the vengeance of the heavenly King.

8. *Were not worthy.* Compare the words of Paul and Barnabas to the Jews of Antioch; Acts xiii. 46.

9. *The highways.* Literally, the cross roads, where they would be likely to find most people. The apostles first preached the gospel in the chief places of resort.

10. *Both bad and good.* See chap. xiii. 47.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

11. *When the king came in.* On the day of judgment.—*A wedding garment.* It was customary in the East for princes to provide dresses of honour for their guests; this man's guilt consisted in his rejecting what was thus provided. The wedding garment must represent the righteousness which is the gift of Christ to those who are willing to put it on. Compare Eph. iv. 24; Rev. iii. 4, 5, and xix. 8.

14. *Many are called.* Many hear the gospel preached to them; but few are counted worthy of admission to the marriage-feast of the Church triumphant; Luke xiii. 24.

15–22. LAWFULNESS OF PAYING TRIBUTE. Mark xii. 13-17; Luke xx. 20-26.

15. *Then went the Pharisees.* Their object now was to tempt him to speak against Cæsar; as they afterwards accused him of doing; John xix. 12.

16. *With the Herodians.* These appear to have been the political partizans of Herod the Tetrarch, and, as such, the natural antagonists of the Pharisees.—*Master, we know,* etc. The strongest testimonies to our Lord's personal character throughout the transactions of this last week come from his enemies.

17. *Is it lawful,* etc. The question which they pretended to ask was, whether it was lawful for God's people to pay tribute to a foreign prince; see Deut. xvii. 15.

19. *The tribute money.* A coin which would be received by the collectors of taxes.

21. *The things which are Cæsar's.* Our Lord's answer went much farther than the question of the Pharisees; they asked merely whether it was lawful or permissible to pay tribute to a government whose authority was once recognized; he declares that it was a duty.—*The things that are God's.* Obedience to sovereign princes is part of the divine law; Rom. xiii. 1-7; Titus iii. 1. It is only where their commands are plainly contrary to the will of God, that we are to refuse obedience to them. We must pay them tribute and honour; and worship and service to God.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto

23-33. ANSWER TO THE SADDUCEES CONCERNING THE RESURRECTION. Mark xii. 18-27; Luke xx. 27-40.

23. *The Sadducees.* One temptation succeeds another. But this question strikes deeper than the last; for to deny the Resurrection is to deny the foundation of all true belief; 1 Cor. xv. 12-14.

24. *Moses said.* Deut. xxv. 5.

29. *Not knowing.* Their disbelief depended on two causes, ignorance of the true meaning of Holy Scripture, and unworthy notions of God's almighty power.

30. *As the angels of God.* Having spiritual bodies, not liable to the affections of a mortal nature.

31. *Spoken unto you.* The words addressed by God to Moses; Exod. iii. 6-16.

32. *Not the God of the dead.* If the souls of the faithful patriarchs had perished, or were even sleeping, as some have unwisely taught, they could not be said to be under the care of the Lord of life, nor could He have proclaimed himself their God.

33. *Were astonished.* By the wisdom and the truth of what he spoke; see Luke xx. 39.

34-40. THE GREAT COMMANDMENT. Mark xii. 28-34.

35. *A lawyer.* A scribe, or professed interpreter of the law.—*Tempting him.* Tempting him to say something inconsistent with the doctrine of the law.

37-40. Our Lord's answer determined the whole principle of the divine law. There is no degree of greater or less in the rule of obedience; James ii. 10.

it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost

41-46. THE PHARISEES' INABILITY TO EXPOUND THE SCRIPTURES. Mark xii. 35-37; Luke xx. 41-44.

41. *While the Pharisees were gathered together.* Still listening to his words. It appears from the words of Trypho, in Justin Martyr, that there were some Jews who believed that the Christ would be a mere man, chosen from among men.

43. *In spirit.* Speaking under the inspiration of the Holy Ghost; see Psalm cx. 1.

45. *How is he his son?* A question that could only be answered by recognition of the two-fold nature in the person of him who was Son of David according to the flesh, and Son of God from eternity.

CHAPTER XXIII.

1-39. OUR LORD'S DENUNCIATION OF THE SCRIBES AND PHARISEES, AND FINAL WARNING TO THE JEWS. Mark xii. 38-40; Luke xx. 45-47.

1. *Then spake Jesus.* This discourse is recorded by St. Matthew only.

2. *Sit in Moses' seat, i.e.,* they were the accredited expounders and teachers of the law of Moses.

3. *Whatsoever they bid.* This must be understood restrictively, 'Whatsoever they bid in accordance with the law.' But if the seat of Moses was worthy of such reverence, says Chrysostom, much more the seat of Christ, filled by the ministers of reconciliation in his Name.

4. *Heavy burdens.* See Acts xv. 10; Gal. vi. 13.

5. *Phylacteries.* The word means 'preservatives' or 'safeguards.' They were slips of parchment, inscribed with texts from the Pentateuch (especially Deut. xi. 18-22; vi. 8, 9; Exod. xiii. 16), which the Jews wore on their left arms or foreheads, both as amulets or charms against evil spirits, and as an outward sign of their obedience to the command, 'to bind' the words of the law 'for a sign upon their hand, and as frontlets between their eyes;' Deut. vi. 8.

6. *The uppermost rooms,* or the highest places at table; see Luke xiv. 7.

rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by

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7. *Rabbi, Rabbi.* Master, master. It was a Jewish custom, in token of deep reverence, to repeat the title twice, without adding the proper name.

8. *Be not ye called Rabbi.* The title of a Christian teacher is that of a minister rather than a master; 1 Cor. iv. 1; Eph. iii. 7.

11. See chap. xx. 26, 27.

12. *Whosoever shall exalt himself.* A saying often repeated by our Lord; but here it is a warning against pride in ministerial gifts; see 1 Cor. ix. 16.

13. *Woe unto you.* Seven woes follow in this awful denunciation.—*Shut up.* The kingdom of Christ is here represented as a palace, the entrance to which is barred by teachers, who keep the people in ignorance. Compare Luke xi. 52.

14. *Widows' houses.* Making gain by oppression of the poor and unprotected, and veiling extortion under the cloak of holiness; Isaiah i. 15-17.

15. *One proselyte.* Persons called apostles were sent regularly from Palestine to various parts of the world to gain proselytes to Judaism; afterwards these men were the most active and formidable opponents of the gospel.—*Twofold more.* Converts are apt not only to imitate, but outdo the bad zeal of their teachers.

16. *By the temple.* A common form of adjuration among the Jews, used, as it seems, merely as an asseveration.—*By the gold.* That which was used in the ornaments and vessels of the sanctuary, or deposited in the treasury.

18. *Is guilty.* Or bound by his oath.

the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye

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22. *Swear by heaven.* Things are holier in proportion to the nearer relation which they bear to God; therefore in like proportion is the sin of profaning them in words or oaths.

24. *Strain at*, or strain off. Take care not to let a gnat pass through the strainer; the object being to prevent ceremonial defilement. But the phrase is proverbial; you scrupulously observe insignificant matters, while you drink down iniquity like water.

25. *Within they are full.* The food and wine which are in the cup and platter are procured by extortion.

27. *Whited sepulchres.* Graves, or places of sepulture, were whitewashed yearly, on the 15th of the month Adar, in order to mark the place, so that passers by might not tread on them inadvertently, and contract ceremonial defilement. In Luke xi. 44, another comparison is drawn from sepulchres, a little different.

29. *Because ye build.* You profess to condemn the persecuting spirit of your fathers, by acts of public honour to those whom your fathers slew; yet you call yourselves their sons, and are possessed even now by their spirit. Truly you are in every sense their sons.

31. *Ye be witnesses unto*, or 'bear witness against yourselves.'

32. *Fill ye up then.* Words to be heard with trembling, at the just doom of hardened hypocrisy!

34. *Behold, I send.* St. Luke appears to give these words as a quotation from the Old Testament, 'Therefore said the wisdom of God;' see 2 Chron. xxxvi. 15-16.—*Kill.* As Stephen, James; Acts vii. and xii.—*Crucify.* As Peter, Simeon, and others, whose deaths are recorded by

shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XXIV.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when

ecclesiastical historians.—*Scourge.* As all the apostles, in Acts v. 17-40.—*Persecute them from city.* As Paul and Barnabas; Acts xiii. 50; xiv. 5, 6.

35. *Zacharias son of Barachias.* Zachariah, the son of Jehoiada, was stoned to death in the court of the temple for denouncing idolatry, by command of Joash, and at the instigation of the princes of Judah; see 2 Chron. xxiv. 21, 22. His last words are recorded, 'the Lord look upon it and require it.' There can be little doubt that this was the person spoken of by our Lord. The name Jehoiada is equivalent in meaning to Barachias, both signifying, 'praise the Lord.' The father of Zechariah the prophet was named Berechiah (Zech. i. 1); but we have no account of that prophet's death.

37. *How often.* Our Lord may refer to the previous visits to Jerusalem, recorded by St. John.—*Would I have gathered,* etc. This figure, by which our Saviour declares his own willingness and power to protect Jerusalem, is frequently used in the Old Testament to denote the love and power of Jehovah; see Psalms xvii. 8; lvii. 1; lxi. 4; xci. 4.

38. *Desolate.* Without inhabitants, destitute of heavenly protection.

39. *Till ye shall say, Blessed,* etc. Till 'they should look on him whom they had pierced,' and own him for the Messiah that was to come.

CHAPTER XXIV.

1-51. OUR LORD'S PROPHECY CONCERNING THE DESTRUCTION OF THE TEMPLE, AND THE SIGNS OF HIS SECOND COMING. Mark xiii. 1-37; Luke xxi. 5-38.

1. *Departed.* This departure marked the close of our Lord's public ministry.—*The buildings.* Especially their size and magnificence; Mark xiii. 1; Luke xxi. 5. The disciples were moved by our Lord's prediction, which, though directed against the nation generally, seemed to have a special application to the temple.

2. *One stone upon another.* When Titus took Jerusalem, he gave orders that the temple should be preserved; it was, however, burnt by the soldiers, and he then commanded that the city and the temple should be destroyed from their foundations—thus unconsciously and reluctantly accomplishing our Lord's prediction.

3. *The disciples.* Peter, James, John, and Andrew (compare Mark xiii. 3), speaking

shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the

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in behalf of the rest.—*These things.* The disciples ask two things:—1. The time of the destruction of the temple; 2. The sign or indication of the Lord's second coming. In considering our Lord's answer, we must be careful to refer each word, as far as possible, to the question which it meets.

4. *Take heed.* From ver. 4 to 14, our Lord keeps to one point, the indications of his coming, about which the disciples were liable to be deceived; see especially 2 Thes. ii. 3. He declares that a threefold series of transactions will precede the second advent—(*a*) great national revolutions; (*b*) persecutions of the church and internal corruptions, with a general falling away; (*c*) the promulgation of the gospel through the whole world.

5. *Many shall come.* Simon Magus and other heretics and impostors mentioned in holy writ, or in early writers, claimed the power of Christ: such were Dositheus, Barcochab, etc.; see ver. 24.

6. *Be not troubled.* Being forewarned of these trials, trust in God, who will bring about his own designs by them.

8. *The beginning of sorrows.* The sharp bitter sufferings which will precede the coming of Christ. All great revolutions in the world's history are types, or precursors, of that coming; as such to be regarded with awe, but not with superstitious dread, for they prove nothing as to the nearness of the end. The need of this caution has been repeatedly shewn in the history of the church.

9. *Then.* This prediction applies to all general persecutions of the church, which began in the lifetime of the apostles.—*Hated of all nations.* A prediction which implies a long continuance as well as extent of persecution. The hatred of the heathen is referred to frequently both by sacred (Acts xxviii. 22; 1 Peter iv. 16) and profane writers, as Tacitus, Suetonius, etc.

10. *Be offended.* Fall away in time of persecution, either from the dread of suffering or disappointment at the delay of Christ's coming.

11. *False prophets.* Teachers of heresy, such as are described in numerous passages, *e.g.*, Acts xx. 29; 2 Tim. i. 13; 2 Peter ii. 1, etc.

13. *Endure.* This applies to all the temptations; Christians must not be offended by the triumph of God's enemies, nor deceived by false prophets, nor chilled by the prevalence of iniquity.—*Unto the end, i.e.*, of the trial, or temptation, to which each individual is exposed.

14. *This gospel, i.e.*, the gospel which Christ proclaimed and commissioned his

world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say

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apostles to proclaim.—*In all the world.* This must be taken in the largest sense, to every portion of the heathen world.—*For a witness.* In order that all may have the testimony of Jesus brought within their hearing. The text does not announce the conversion of the whole world, but that before the second coming of Christ the gospel shall be preached in every quarter of the world.—*Then shall the end come.* The end of those woes, afflictions, and temptations, which began with the apostles, and will endure throughout this present dispensation.

15. *When ye therefore.* Our Lord now turns to the immediate question, when shall these things, *i.e.*, the destruction of the temple, take place. It was essential for the disciples to know when they were to flee from Jerusalem.—*The abomination of desolation.* 'Abomination' means an object of idolatrous worship, 'of desolation' when such an object is connected with scenes of devastation. This expression is applicable to the eagles, or standards, of the Roman legions, which the soldiers worshipped, and to which, after the destruction of the temple, they offered sacrifices, as the powers by which the desolation was effected. In the prophecy of Daniel, ix. 27-xii. 11, reference is made to similar profanation by Antiochus Epiphanes.—*In the holy place*, or, in a holy place, on holy ground, viz., in the immediate vicinity of the holy city. St. Luke, writing for Gentiles, to whom these allusions would be obscure, says more briefly, 'When ye shall see Jerusalem compassed by armies.'

16. *Flee into the mountains.* Mindful of this prediction, multitudes fled in the interval between the first advance of the Roman army under Cestius Gallus and the second under Titus. The Christians then went forth in a body, and settled at Pella and the adjoining district to the east of the Jordan.

17, 18. These warnings are to be understood to indicate the suddenness and urgency of the danger.

19. *Woe unto them.* Words of pure compassion, not of menace.

20. *Neither on the sabbath day.* The Christians in Jerusalem observed the Jewish sabbath until the destruction of the city; hence the need of this warning.

21. *Great tribulation.* Josephus, the Jewish historian, who was present at the siege, describes the calamities of the Jews as greater than those endured by any nation since the beginning of the world. The detailed accounts which he gives justify that assertion.

22. *No flesh.* No human being in Judæa. According to Josephus, 1,100,000 Jews perished in Jerusalem alone.—*The elect.* The word here means the Christian portion of the Jewish nation. Had not the war been terminated by the fall of Jerusa-

unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall

lem, there would have been a complete extirpation of the people. The war was brought to an end much sooner than was anticipated, and chiefly by the conduct of the Jews themselves, who murdered each other, destroyed their stores of corn, and abandoned the strongest parts of their impregnable fortifications.

24. *False Christs.* Here again we read in Josephus of the fulfilment. Many arose who declared themselves to be sent by God.

26. *In the desert,—in the secret chambers.* It has been often seen in the history of false prophets and leaders of sedition, that they have resorted to deserts, or affected a mysterious secrecy. Seducing spirits shun the light of day.

27. *For as the lightning.* His appearance will be sudden and glorious. There will be no room for doubt. The coming will declare itself to all mankind.

28. *Wheresoever.* This expression, as explained by St. Luke xvii. 37, seems to mean that wheresoever the enemies of Christ are found, there will the ministers of vengeance be gathered together for their destruction, as eagles or vultures fly with unerring instinct to their carrion; see Job. xxxix. 30. Other interpretations of this confessedly difficult passage seem untenable.

29. *Immediately after the tribulation of those days.* 'Immediately,' perhaps 'after a little while,' as in Haggai ii. 6. Our Lord seems to mean that there will be no other visible manifestation of his presence, till the signs that will precede his second advent.—*The sun be darkened.* This and the following expressions may be figures representing the deepest distress, as in the predictions of Isaiah concerning the fall of Babylon, xiii. 9, 10, and in those of Ezekiel concerning Egypt, xxxii. 7, 8. Compare also Joel ii. 10; Amos viii. 9, 10.

30. *Then shall appear.* The exact significance of these expressions can only be determined by the event. Compare, for the separate points in the prediction, Daniel vii. 13; Zech. xii. 12; Rev. i. 7; 1 Cor. xv. 52; 1 Thes. iv. 16.

33. *All these things.* Wars, afflictions, and the abomination of desolation close to Jerusalem.—*It is near, i.e.*, the tribulation in which all who did not escape would be involved.

see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season?

46 Blessed *is* that servant,

34. *This generation.* If we interpret these words as speaking only of the destruction of Jerusalem, then all these things were fulfilled within the lifetime of our Lord's contemporaries, and of some of his disciples. But in a wider sense, 'this generation' may mean the whole Jewish race, which shall remain, as now, a distinct people, however scattered, till the end of all things.

35. *Heaven and earth.* See above, chap. v. 18. The hope of the saints is built upon the stability of the word of God.

36. *But of that day. That* day, emphatically, as contrasted with 'all these things.' The destruction of the temple and the time of flight are marked and defined; but as for 'that day and hour' when the Son shall come, our Lord gives no intimation whatever. It is not a matter of revelation; see Mark xiii. 32.

37. *The days of Noe.* The surprise will be sudden and alarming; but this surprise will be less from God's design than the sinner's negligence; Luke xxi. 35.

40. *Two be in the field.* How many will be found at that day engaged in the same labour at the same place, who will then be separated for joy or woe eternally!

41. *Grinding.* Two women are still generally employed in Palestine, one to turn the upper stone of the handmill used to grind corn, the other to supply it with grain, and take away the flour.

42. *Watch therefore.* The church from the beginning to the end is thus addressed. The hour we know not, none will know, until he come.

43. *Broken up,* or broken through. Burglars in the East frequently cut their way through the walls of houses, commonly built of clay and sun-dried brick.

45. *A faithful and wise servant.* The following exhortation is specially directed to the apostles and their successors in the governance of the church.—*To give them meat.* The special duty of the house steward, to whom our Lord here and elsewhere compares those whose duty it is to feed his household with the word and sacraments.

whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said,

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48. The two great sins of later ages of the church, viz., abuse of authority and corrupt living, are thus predicted and traced to the same evil root of unbelief.

51. *Cut him asunder, i.e.*, shall visit him with the sharpest punishment.—*With the hypocrites.* Who are thus classed with the worst criminals.

CHAPTER XXV.

1–13. THE PARABLE OF THE TEN VIRGINS.

1. *Then.* At the second coming of our Lord.—*Ten Virgins.* The number denotes completeness. It was usual to have ten bridesmaids. These virgins represent the whole visible church.—*Their lamps.* From chap. v. 16, we may infer that the lamps which they bore signify the outward profession of holiness.—*The bridegroom.* Jesus Christ, at his coming; chap. ix. 15.

3. *Oil.* The inward life of grace.

5. *They all slumbered.* The wise as well as the foolish; but the wise, like the spouse in the Canticles, v. 2, slept while their hearts were waking, having taken such measures as were needful to be provided for the bridegroom's coming.

6. *Midnight.* See Mark xiii. 35, 36.

8. *Are gone out.* Literally, 'are going out.' The feeble flame was dying away for want of tending.

9. *Not so.* Every man must live by his own faith. He cannot transfer its efficacy to another.

11. *Lord, Lord.* Compare chap. vii. 21-23.

Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

THE WISE AND FOOLISH VIRGINS.

14 For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received

13. *Neither the day nor the hour.* See xxiv. 42.

14–30. PARABLE OF THE TALENTS.

14. *The kingdom of heaven is.* These words are not in the original; instead of them we may supply 'The Son of man is.' The parable speaks to all members of his church.—*His own servants.* Of whom therefore he required service.—*His goods.* All the gifts and graces of the Holy Spirit.

15. *Talents.* The common application of the word in ordinary use is right: all natural gifts capable of being exercised in the service of God.—*According to his several ability.* Leaving no room for the excuse of being overtasked.

16. *Made them,* or earned five other talents.

five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep

18. *In the earth.* The act typifies at once sloth and ingratitude.

21. *The joy of thy Lord.* The peace and blessedness which is the eternal portion of Christ's people; John xvii. 13.

24. *An hard man.* There is a faith which recognizes the power, but is blind to the mercy of God; the grace lacking is love, without which faith is dead.—*Reaping*, etc., *i.e.*, expecting to reap, requiring what is beyond thy right. The unthankful forgets that he, who gives the talent, gives with it the ability to employ it, and comfort for the industrious soul in the employment.

26. *Thou knewest.* Thus judging him out of his own mouth; if I were such as thou esteemest me, thy fear should have taught thee diligence.

27. *The exchangers*, or 'bankers.'—*With usury*, or 'interest.'

29. Compare chap. xiii. 12.

31-46. THE DESCRIPTION OF THE LAST JUDGMENT. The preceding parables have all reference to the church and its members. This describes the conditions and principles of the judgment of all mankind.

32. *All nations*, or 'all the nations.' The whole race of man, to whom the gospel will be preached before the coming

on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

of the Son of Man.—*Sheep from the goats.* Compare Ezek. xxxiv. 17.

34. *The King.* Our Lord here takes for the first time the title of 'King;' shewing by what right he summons all nations to judgment, and bestows the kingdom upon his elect.—*Inherit.* As children of God, *i.e.*, heirs, 'heirs of God, and joint heirs with Christ;' Rom. viii. 14-17.

37. *When saw we thee.* Humility makes the righteous forget their deeds of mercy; but God will not forget them.

40. *Of these my brethren.* He calls them 'brethren,' as partakers of the same flesh and blood, which he took upon him; Heb. ii. 11.

41. *Ye cursed.* 'The curse of the Lord is in the house of the wicked;' Prov. iii. 33. Their evil works have brought the curse upon them.—*Prepared for the devil.* Not for men; they prepare themselves for the fire if they adopt the principles of the enemy of God and man.

44. *When saw we thee.* Hardness of heart blinds the eyes of the understanding, so that it cannot discern the occasions which call for deeds of mercy.

46. *Everlasting—eternal.* The same word is used in both places in the original.

CHAPTER XXVI.

1-5. THE CONSPIRACY OF THE RULERS AGAINST CHRIST. Mark xiv.; Luke xxii.

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat.*

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured

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2. *After two days.* That is, on Friday, which that year coincided with the 14th of Nisan. The passover began at sunset. The twenty-four hours previous were called the day of preparation, because leaven was put away from every house, the paschal lamb was slain, and all things were made ready. It was, therefore, counted as one of the days of unleavened bread, which thus legally began at sunset on Thursday.

3. *Then assembled.* This was a full assembly of the Jewish Council.—*The palace*, or 'court,' perhaps the court of the house, often used in more eastern and southern countries, with an awning spread above, as the place of public or private assemblies.—*Caiaphas.* This man was appointed high-priest in place of his father-in-law Annas, and held the office several years; see John xi. 49-52.

4. *By subtilty.* Having previously determined upon his death, and not daring to arrest him publicly.

5. *Not on the feast.* This proves that the feast did not formally begin before Friday evening (see note on ver. 1), a point of importance in considering the accounts given by the several evangelists. —*An uproar.* Tumults had been frequent at the Jewish festivals: and the chief priests were aware that, although our Lord had many enemies among the inhabitants of Jerusalem, the multitudes from other parts of Palestine generally acknowledged him to be a prophet.

6–13. THE ANOINTING AT BETHANY. Mark xiv. 3-9; John xii. 1-8.

6. *In Bethany.* From the account of St. John and the other evangelists we learn that this transaction had taken place early in the week, in a house where Martha and Mary were present; see note, chap. xxi. 17. —*Simon the leper.* So called, probably, in memory of his being miraculously healed by our Lord, as St. Jerome supposes.

7. *A woman.* Mary the sister of Lazarus.—*Alabaster.* Generally used by the ancients to contain precious ointments. Compare the account of a similar transaction by St. Luke vii. 37.—*Poured it.* It was therefore a fragrant oil, or attar. —*On his head.* And, as we read in the fuller account of St. John, on his feet also.

8. *His disciples.* In St. John xii. 4, the murmuring is attributed only to Judas. If the others felt this indignation, it was in ignorance, not from the base and sordid motive of the traitor.

10. *A good work.* The original expression implies a noble, generous work, not measured by its utility, but by the feeling which it expressed.

this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

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12. *For my burial.* When, even in the opinion of the disciples, such expenditure would not be too lavish. Whether consciously or not, she did but anticipate the offering of love and sorrow; Mark xvi. 1.

13. *For a memorial of her.* We see how this prediction is fulfilled, wherever the gospel is preached. But the memorial implies her acceptance and reward also; Acts x. 4.

14–16. JUDAS SELLETH OUR LORD TO THE CHIEF PRIESTS. Mark xiv. 10, 11; Luke xxii. 3-6; John xiii. 2.

14. *Then one of the twelve.* That is, immediately after this occurrence. Judas had therefore some days for reflection before the accomplishment of his treason.

15. *Thirty pieces of silver*, or shekels, amounting to seventy-five shillings, the payment due to a master when a slave was gored to death; see Exod. xxi. 32. A sordid mind is eager for even little gains, and for a vile price will barter faith and loyalty.

16. *Opportunity*, in the absence of the multitude; Luke xxii. 6.

17–29. THE LAST SUPPER. Mark xiv. 12-25; Luke xxii. 7-23.

17. *The first day of the feast.* St. Mark adds, 'when they killed the passover;' chap. xiv. 12. This was on Thursday evening.—*Where wilt thou that we prepare.* The disciples ask this question because, as St. Chrysostom has observed, they knew that our Lord had no house or place of sojourning in Jerusalem.

18. *Go into the city.* From St. Luke xxii. 8, we learn that two disciples, Peter and John, were thus sent.—*To such a man.* For the marks by which this man was to be recognised, see Mark xiv. 13; Luke xxii. 10, 11.—*My time is at hand.* These words intimate the reason why the Passover should be prepared before the usual time.

20. *The even.* After sunset on Thursday.

21. *One of you shall betray me.* Our Lord thus admonishes the traitor first, without publicly exposing him.

22. *Lord, is it I?* The original expression implies an abhorrence and denial: 'surely it is not I.'

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

23. *Dippeth his hand.* It was then, and is still customary in the East to take the meat from the dish. Judas must have been seated very near our Lord, and probably opposite to him, face to face.

24. *Goeth.* To his death.—*As it is written.* Therefore in accordance with God's will.—*Woe unto that man.* Since his act is determined by his own evil will.

25. *Judas said, Master, is it I?* The hardened effrontery of the betrayer speaks in this question.—*Thou hast said.* This form, according to the usage of Jewish writers, expresses the strongest assent: 'assuredly it is thou.' Judas appears from St. John's account to have then left the room; chap. xiii. 30.

26. *As they were eating.* The paschal supper was marked by several successive acts: after all had eaten of the lamb, and had drunk of the wine in token of thanksgiving, a hymn was sung; and the Master of the house washed his hands, broke bread, and blessed the name of the Lord. —*Blessed it.* The usual form of blessing the meat at the Passover involved a thanksgiving, 'Blessed be he who bringeth forth bread from the earth.'—*Brake it.* According to the custom, for distribution.—*This is my body.* By these words our Lord gave a new meaning to the legal ceremony. The bread became no more a memorial of the past, but a symbol and pledge of the present and future communication of the Lord's body. The disciples received all which our Lord's incarnation signifies and procures to believers. The body itself was living before them, they saw him before them; and they must have understood the words to mean the mystic, not the carnal or material reception.

27. *He took the cup.* The last act of the paschal supper was to drink the cup called the cup of blessing.—*Drink ye all of it.* St. Mark adds, 'and they all drank of it;' words spoken as if expressly to condemn the corrupt custom of withholding the cup from any of the partakers of the holy communion.

28. *This is my blood, i.e.*, is virtually, spiritually, to all intents and purposes. The Blood of the New Covenant was therein truly and effectually exhibited. —*Of the new testament*, or covenant. The ratification of a covenant by the blood of a victim was general in those times; and it was a fixed persuasion, resting on Scriptural authority, that no covenant between God and man could be valid without blood-shedding. What the cup therefore represented was the covenant of salvation between God and man, what it conveyed was the quickening power and life of Christ's human nature; for 'the blood is the life,' and he who receives it spiritually receives Christ's own life.—*Which is shed.* Our Lord represents the shedding as then begun; so in the memorial it is represented as actually going on. It is a spiritual and therefore a continuous act, belonging to the things of eternity.—*For many.* On behalf of, as an atonement for many, *i.e.*, for all mankind; 1 Tim. ii. 6.—*For the remission.* In order to procure, as a propitiatory offering, the forgiveness of sin. The full meaning of the act is involved in the declaration, Lev. xvii. 11, 'The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.'

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

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29. *This fruit of the vine.* The wine which had become our Lord's blood sacramentally is thus declared to be unchanged in substance; it is still the fruit of the vine. —*When I drink it new, i.e.*, at the spiritual banquet in which all things good and precious here will be given in a new form, adapted to a spiritualized body, and to a nature transformed into Christ's own image.

30–46. THE PREDICTION OF PETER'S DENIAL, AND THE AGONY IN GETHSEMANE. Mark xiv. 26-42; Luke xxii. 31-46.

30. *Sung an hymn.* After the paschal supper, the Israelites always sung the 115th and three following psalms.

31. *For it is written.* In Zech. xiii. 7.

32. *Into Galilee.* St. Matthew records the fulfilment in chap. xxviii. 16. St. Mark records the promise, chap. xiv. 28, but not the fulfilment. St. John the fulfilment, but not the promise, chap. xxi. St. Luke omits both. This is a striking illustration of the independent, yet supplementary character of the four narratives. The omission by St. Luke was suitable to his purpose of writing for the Gentiles.

33. *Peter answered.* The protestation proceeded from his consciousness of love and faith, but indicated a perilous self-reliance.

34. *The cock crow.* St. Mark adds 'twice;' writing, under St. Peter's influence, a more complete record of the circumstances which were more vividly impressed on that apostle's mind.

36. *Gethsemane.* The name means oil-press. It was an olive-ground or garden on the west of the Mount of Olives, not far from the brook Cedron. The exact place of our Lord's agony is pointed out by local tradition.

37. *Peter and the two sons*, etc. The three selected on other solemn occasions; on this as peculiarly near in love, eye-witnesses of his sufferings now, as they had been of his majesty; 2 Peter i. 16.—*Sorrowful and very heavy.* The words used in the original here, and in the corresponding passages (Mark xiv. 33; Luke xxii. 44), express intense, overpowering agony.

38. *Even unto death.* An agony strong enough to cause death. We cannot see into the depth of these sufferings, but we know 'that the Lord laid upon him the

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched

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iniquity of us all.'—*Watch with me.* While I watch in the agony of supplication.

39. *Fell on his face.* Thus giving an example of the lowliest attitude in prayer. —*If it be possible.* In accordance with the unchangeable purpose of divine love and justice.—*Not as I will.* The will of the human nature is thus made perfect by absolute submission to the divine will.

40. *Could ye not.* A gentle reproach, suggesting the excuse of weakness.

41. *The spirit indeed is willing.* Let the Christian think of our Lord's compassion shewn at such a time. He seems to bid us, as St. Augustin says, to behold ourselves in him. 'It is pardonable in human frailty and weakness to seek some indulgence for itself; but think of him who is now above, and, correcting your weak desires, submit yourself to him who said, *Not my will, but thine, be done.*'

43. *Were heavy.* 'Sleeping for sorrow;' Luke xxii. 45.

45. *Sleep on now.* The time for preparation was past: the permission was indeed a sad and solemn reproach.

46. *Let us be going, i.e.,* to meet the betrayer and the enemy.

47–56. THE BETRAYAL AND ARREST OF OUR LORD. Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 2-11.

47. *A great multitude.* Consisting of soldiers under their centurion, with attendants and servants of the high-priests and elders, some of whom were present.

50. *Friend, wherefore art thou come?* Other words are added in St. Luke xxii. 48, making this last appeal to the conscience of Judas still more forcible. But let the Christian the more adore the meekness of the Redeemer.

51. *One of them.* Simon Peter, accord-

out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace.

ing to St. John.—*A servant.* The name Malchus is given by St. John, who knew the high-priest's household; the healing is recorded by St. Luke.

52. *They that take the sword.* The precept forbids all avenging of our private injuries (Rom. xii. 19), and especially on the pretext of defending religion, the fruitful source, as Origen foresaw, of trouble to the souls of men, and to the Church's peace.—*Shall perish with the sword.* Not that they shall come to a violent death, but shall spiritually perish, forfeit their own hope of a better life, through their rash violence in a holy cause.

53. *Twelve legions of angels.* If the armies of the Lord of hosts could of old time defend his suffering saints, how much more now the King of saints; 2 Kings vi. 17; Psalm xxxiv. 7.

56. *Forsook him, and fled.* They yielded to mortal terror and fear. But who can tell, says an old writer, with what sorrow and sadness they fled, how often they looked back, how often they beat their breasts, and shewed many another sign of inward grief!

57–75. THE TRIAL BEFORE THE HIGH PRIEST. PETER'S DENIAL AND REPENTANCE. Mark xiv. 53-72; Luke xxii. 54-75.

58. *Peter.* With St. John, by whose influence he found admission; John xviii. 16.—*Went in.* To the court of the palace. —*With the servants, i.e.*, the officers of the high-priest, fresh from the arrest of our Lord.—*To see the end.* The last proof of affection. Each word indicates a crushed but loving heart.

59. *Sought false witness.* They could not legally condemn him to death without evidence; see Deut. xvii. 6; xix. 15.

60. *None.* None that could prove a positive violation of the law.

61. *I am able to destroy.* This testimony was false. Our Lord had said, 'destroy this temple,' speaking, as we know, figuratively, of his own body.

63. *Held his peace.* The charge, as he

And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

knew, could not be sustained save by collusion between the witnesses and unjust judge. Thus our Lord fulfilled the prophecy; Isaiah liii. 7.—*I adjure thee.* In this adjuration the chief priest was speaking in accordance with the law, which directed him sometimes to administer an oath for judicial purposes; Num. v. 19.

64. *Thou hast said, i.e.*, the truth; see note on ver. 25.—*Shall ye see.* Our Lord adds to his answer a solemn declaration of his divine power as foretold in prophecy; Dan. vii. 13, 14.

65. *Rent his clothes.* A formal act, expressing a sudden and overpowering sense of horror at what he called blasphemy; but hypocritical, and used to disguise his malice.

66. *He is guilty of death.* Assenting to the words of Caiaphas, they pronounce him to have incurred the penalty of the law against blasphemers; Lev. xxiv. 15, 16.

68. *Prophesy.* From St. Mark xiv. 65, and St. Luke xxii. 64, we learn the meaning of this blasphemous mockery. They had blindfolded our Lord.

69. *Without in the palace*, or 'in the court.'

70. *He denied.* From fear of death, or dread of personal danger. This denial was indirect and elusive.

72. The second denial was direct, and confirmed by an oath. The sin gave Satan a complete though momentary triumph.

73. *Thy speech bewrayeth thee.* The provincial accent of Galilee was noted at Jerusalem.

74. *The cock crew, i.e.*, the second cock-crowing marked the early dawn, three o'clock; Mark xiv. 72.

75. *Wept bitterly.* Bitterly, in proportion to the depth of his guilt, and his affection and reverence for his master.

CHAPTER XXVII.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of

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CHAPTER XXVII.

1, 2. CHRIST IS DELIVERED TO PILATE. Mark xv. 1; Luke xxiii. 1; John xviii. 28.

1. *Took counsel.* This was a consultation how they should carry into execution the resolution which they had already passed, having no power to inflict capital punishment; see John xviii. 31.

2. *Pontius Pilate.* This man had been procurator or governor of Judæa about six years. He governed it with much arbitrary violence. About four years later he was dismissed from his charge, and is said to have destroyed himself in banishment at Vienne in Gaul. The usual residence of the Roman governor was at Cæsarea, but his presence at Jerusalem was customary during the great festivals.

3–10. JUDAS HANGETH HIMSELF.

3. *Repented.* Two distinct words in the New Testament are thus translated, one signifies 'change of principle,' the other 'change of feeling;' the latter is used here—it was the repentance of despair.

4. *What is that to us?* The scornful answer increased his despair. Seldom do those who draw men into sin lend a hand to recover them from it.

5. *Hanged himself.* A death like that of Ahithophel, the treacherous counsellor of David; 2 Sam. xvii. 23.

6. *Treasury.* The original word is corbanas, the place where offerings, corbans, were deposited.

7. *Strangers.* Probably 'Gentile strangers.'

8. *The field of blood.* Aceldama, in Syriac; see Acts i. 19.

9. *Jeremy.* The prophecy referred to is found in Zech. xi. 12, 13. In the old Syriac version it is 'by the prophet,' without specifying the name.

11–26. OUR LORD'S TRIAL BEFORE PILATE, THE RELEASE OF BARABBAS, AND CONDEMNATION OF CHRIST. Mark xv. 2-15; Luke xxiii. 2-25; John xviii. 29, xix. 15.

11. *Art thou the King of the Jews?* This

the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he

question shews the nature of the charge, which is stated most fully by St. Luke, xxiii. 2. The Roman governor would not have taken cognizance of blasphemy, for which the council had condemned our Lord; but listened to a charge of rebellion against Cæsar.—*Thou sayest.* Our Lord thus expressly accepts the designation of king; see note on xxvi. 25, 64.

12. *He answered nothing.* As on his first trial, our Lord at once admits what he knew might be regarded as a legal ground for condemnation, but refuses altogether to answer false and calumnious charges.

15. *To release a prisoner.* Such an act of public grace as was often shewn in old times on occasions of public rejoicing.

16. *Notable.* A robber who had committed murder in a late insurrection.

18. *For envy.* Pilate saw the manifest signs of envy in the demeanour of the Jewish rulers. He may have thought that, by offering them two names for choice, one of a confessed murderer, the other of an innocent man, they would be induced by shame to forsake their unrighteous purpose. But it was weakly done, and availed nothing.

19. *In a dream.* The dream, if not supernatural, may shew that the character of our Lord was well known in the governor's family. The woman's heart was true and faithful to its best instincts. Her name is said to have been Procla, or Procula Claudia. The early church had a tradition that she afterwards became a Christian, which is not improbable.

20. *Persuaded.* By threats and agitation; see Mark xv. 11.

22. *Be crucified.* The cross was a punishment never used among the Jews, while their state was free. It was inflicted by the Romans on slaves and the worst kind of malefactors. The bitterness of the enemies of Christ is seen in their special demand for such a kind of death.

23. *What evil hath he done?* See Luke xxiii. 14. Pilate condemns himself by repeated declarations of his conviction that he was about to pass an unjust sentence.

could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in

CHRIST LED FORTH.

24. *Washed his hands.* A common ceremony in protesting innocence; Deut. xxi. 6, 7. But how vain and self-deceiving now!

25. *His blood be on us.* His death, and the guilt and penalty of it! While we tremble at the imprecation, let us remember the doom of all who wilfully forsake their own mercy; Heb. vi. 6.

26. *When he had scourged.* The cruel scourging before crucifixion, inflicted according to the barbarous custom of the Romans.

27–30. OUR LORD MOCKED BY THE SOLDIERS. Mark xv. 16-19; John xix. 1-3.

28. *A scarlet robe.* In mockery of his kingly dignity, which they thus unwittingly represented. Scarlet, or purple, was the royal colour. Each act in this awful drama had a symbolical significance, or fulfilled some distinct prediction; see Psalm lxix. 21; Isaiah liii. 3, and l. 6.

29. *King of the Jews.* The soldiers

his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

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evidently said this not only in mockery of our Lord, but of the Jews. In this they imitated their governor; see ver. 37.

31–33. OUR LORD LED TO BE CRUCIFIED. Mark xv. 20-23; Luke xxiii. 26-33; John xix. 16, 17.

31. *Put his own raiment.* The outer cloak of which they had stripped him.—*Led him away.* Bearing his cross, according to the law; see John xix. 17.

32. *As they came out, i.e.*, out of the city. Executions both among the Jews and Romans always took place outside the city walls; see Lev. xxiv. 14-23; and Heb. xiii. 12.—*Cyrene.* A city in the north of Africa, where many Jews were settled. Simon, whose sons Alexander and Rufus are named by St. Mark, may have been known as a follower of our Lord, but was probably taken by the soldiers as a stranger.—*They compelled.* The same word which is used in chap. v. 41; see the note there. The soldiers did this apparently because our Lord was unable from exhaustion to bear the cross any longer.

33. *A place called Golgotha*, or Calvary, which has the same meaning; see Luke xxiii. 33.

34–38. THE CRUCIFIXION. Mark xv. 24-28; Luke xxiii. 32-38; John xix. 18-24.

34. *Vinegar—gall.* Either in cruelty, or more probably in order to deaden the sense of pain, as was customary. St. Mark describes it as wine mingled with myrrh, probably an acid wine with bitter drugs.—*He would not drink.* He would endure the cross, despising the shame and pain.

35. *Crucified him.* The cross was low, with a transverse bar, to which the arms were nailed; the feet were sometimes tied, but more generally transfixed by a single large nail. Death came on very slowly, generally after twelve hours, sometimes after days of agony.—*Parted his garments.* St. Matthew notes the general fulfilment of the prophecy; Psalm xxii. 18. For a still more special coincidence, see John xix. 23, 24.

37. *His accusation.* In three languages, Greek, and Latin, and Hebrew. The words, 'the King of the Jews,' affixed in scorn by Pilate (John xix. 22), but expressing a truth which he understood not, are found in each of the evangelists.

38. *Thieves*, or 'robbers,' who were always put to death by crucifixion. Bands

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the

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of robbers at that time infested the country about Jerusalem.

39–44. OUR LORD MOCKED ON THE CROSS. Mark xv. 29-32; Luke xxiii. 35-37, 39-43.

39. *That passed by.* Multitudes would be thronging to Jerusalem on the day of preparation for the Passover.

43. *He trusted in God.* See Psalm xxii. 8. Thus the enemies of our Lord unconsciously applied to him the words of prophecy.

44. *The thieves.* Both, as it would seem, at first, until one was converted by the sight of our Lord's sufferings and resignation to an unmerited punishment; see Luke xxiii. 40, 41.

45–50. THE LAST WORDS AND DEATH OF JESUS. Mark xv. 33-37; Luke xxiii. 44-46; John xix. 28-30.

45. *From the sixth hour.* Our Lord was crucified at the third hour, nine o'clock, and remained six hours on the cross.—*Darkness.* A preternatural darkness, not an eclipse, which could not take place at the full moon.—*Over all the land*, or 'all the earth.' There is no sufficient reason to conclude that the darkness was confined to Judæa.

46. *Eli, Eli.* The first words of Psalm xxii. Thus with his last breath he gives honour to the Father, and bears witness to the fulfilled words of the Old Testament.

47. *Elias.* Possibly a misunderstanding of the word Eli, but more probably a bitter mockery.

48. *One of them.* One touch of human feeling, one little sign of pity, in answer to the single word 'I thirst,' which expressed our Lord's physical suffering; see John xix. 28.

49. *Let be.* See ver. 47. As though they would not interfere with Elias: another speech of mockery.

50. *Cried again.* See John xix. 30; Luke xxiii. 46. The words were, 'It is finished' and 'Into thy hands I commend my spirit.'—*Yielded up the ghost.* The word expresses a willing act; see John x. 18.

51–56. THE SIGNS WHICH FOLLOWED THE CRUCIFIXION. Mark xv. 38-41; Luke xxiii. 47-49.

51. *The veil of the temple.* The curtain

temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

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which separated the Holy of Holies from what St. Paul calls 'the first tabernacle.' The rending was miraculous and symbolical, representing at once the cessation of expiatory sacrifices, once for all completed by that oblation, and the removal of all hindrance to access unto the reconciled God; see Heb. vi. 19; ix. 6; x. 19.

52. *Arose.* A sign and earnest of the general resurrection through his power, who now was gaining the victory over death.

53. *After his resurrection.* It seems most probable that these old saints rose at once with glorified bodies, and accompanied their Redeemer into glory.

54. *The centurion*, etc. The confession, 'Truly this was the Son of God,' denotes that they saw, in our Lord's sufferings, and the wonders attending them, proofs of a divine and superhuman power.

55. *Afar off.* The mother of our Lord was near to the cross; see John xix. 25. St. Matthew names only the 'ministering women,' who stood at a distance.

56. *Mary Magdalene.* See note on chap. xv. 39. There is no reason to identify her with the 'woman who was a sinner' (Luke vii. 37), or with Mary the sister of Martha; see Mark xvi. 9, and Luke viii. 2.—*Mary the mother of James and Joses.* The wife of Cleopas, and sister of the mother of our Lord; see John xix. 25.—*The mother of Zebedee's children.* Salome; see xx. 20.

57–61. THE BURIAL. Mark xv. 42-47; Luke xxiii. 50-56; John xix. 38-42.

57. *Even.* Before sunset, when the Sabbath began.—*Arimathæa.* The same as Rama, or Ramathaim, the birth-place of Samuel. Joseph was a member of the council (Mark xv. 43), 'a good man and a just, who had not consented to their counsel and deed;' Luke xxiii. 50, 51.—*Jesus' disciple.* Hitherto, like Nicodemus, 'secretly, for fear of the Jews.' Both came forward in the hour of greatest danger.

60. *New tomb.* In a garden near the place of crucifixion, a place of honourable sepulture intended by Joseph for his own family. Thus was He 'with the rich in his death;' see Isaiah liii. 9.—*A great stone.* The usual mode of closing the entrance to a sepulchre cut laterally in a rock.

61. *The other Mary.* The mother of James and Joses. Our Lord's mother

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came

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appears to have hidden her deep grief in the house of the beloved disciple.

62–66. THE CHIEF PRIESTS SET A WATCH OVER THE SEPULCHRE.

62. *The next day.* On the morning of the Sabbath.

65. *Ye have a watch*, or 'have a watch,' *i.e.*, take a band of soldiers. They were Roman soldiers (see xxviii. 12), who without this order would not have been at the disposal of the Jews.

CHAPTER XXVIII.

1-10. OUR LORD'S APPEARANCE TO THE WOMEN AFTER HIS RESURRECTION. Mark xvi. 1-11; Luke xxiv. 1-12; John xx. 1-18.

1. *In the end*, or 'after' the sabbath. The sabbath ended the previous evening at sunset; see Mark xvi. 1.

2. *A great earthquake.* This had taken place before the arrival of the women.—*The angel*, or, 'an angel.'

4. *The keepers.* The Roman soldiers.—*As dead men.* For they might not witness the resurrection; that privilege was reserved for believers; see Acts x. 41.

5. *Fear not ye.* 'Ye' is emphatic. The soldiers may fear, not so the lovers of the Lord.

9. *Jesus met them.* St. Matthew relates but one appearance out of several recorded by the other evangelists.—*Worshipped him.* They worshipped him in his divine nature, and in his human nature united to the divine.

10. *My brethren.* The whole body of the disciples, not only the eleven.

and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

11-15. THE CHIEF PRIESTS BRIBE THE SOLDIERS.

13. *Say ye.* This does not mean, make a formal report to this effect, but spread this rumour; see the following verse.

15. *Until this day.* The day when the gospel was published.

16-20. OUR LORD APPEARS TO HIS DISCIPLES, AND SENDS THEM TO TEACH AND BAPTIZE ALL NATIONS.

17. *They saw him.* From St. Paul we learn that a large body of disciples were present with the eleven, 1 Cor. xv. 6.—*Some doubted.* Whether it was the risen Lord or not. His form had undergone a mysterious change after the resurrection; although it was not yet invested with heavenly glory. His disciples on this, as on other occasions, did not recognize him, until their doubts were removed by his nearer approach.

18. *All power.* The universal dominion over heaven and earth, which appertained to him in his divine nature, was conferred upon him as man in virtue of his fulfilment of his Father's will, and in reward of his obedience; see Phil. ii. 5-11; 1 Cor. xv. 24-28; Eph. i. 20-23.

19. *Therefore, i.e.,* since I am king, go ye as my ambassadors and ministers.—*Teach all nations, i.e.,* make disciples, bring all nations into the fellowship of my disciples.—*Baptizing them.* The act of baptism is the first means whereby the fellowship is effected.—*In the name,* or 'into' the name, *i.e.,* the divine name common to the Three Persons of the holy Trinity. This baptismal formula contains the substance of all our creeds, which are but expansions of it, necessitated by human errors and misconceptions.

20. *To observe all things.* The faithfulness of the Church's pastors is to teach nothing but what they have learnt of Christ, but to teach all that they have learnt of Christ.—*Lo, I am with you alway.* In spirit, in power, in influence, and by personal in-dwelling.—*The end of the world.* When he will come and manifest himself to all. Be it unto us, O Lord, according to thy blessed promise.

THE GOSPEL ACCORDING TO ST. MARK.

INTRODUCTION.

ST. MARK the Evangelist was the son of a devout woman called Mary, one of the first converts to the faith of Christ crucified, and whose house appears to have been a place of resort for the first converts in Jerusalem. It was to her house that St. Peter went immediately after his miraculous deliverance from the imprisonment of Herod, and found there many disciples "gathered together, praying;" Acts xii. 12. Hence it is probable that this pious matron was in much the same relation to St. Peter, as Lois and Eunice were to St. Paul; 2 Tim. i. 5;—and the great Apostle speaks of Mark in the same term of affection which St. Paul uses in speaking of Timothy, "his own son in the faith." "The Church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son;" 1 Peter v. 13. There seems therefore to be no sufficient reason, though the question had occurred to some of the ancient, as it has to some modern, Christian writers, for doubting but that the "John, surnamed Mark," and St. Mark the Evangelist, were one and the same person.

He was "sister's son to St. Barnabas," and, as we read in the Acts of the Apostles, was for a time the companion of St. Barnabas and St. Paul on their travels. Here, being at that time probably a young man, he was guilty of some inconstancy, which led to a temporary disagreement and separation between those Apostles. But that St. Paul was afterwards fully reconciled to him is evident from the approving words with which he desires Timothy to bring Mark with him, to be, with St. Luke, the companion of his last imprisonment; 2 Tim. iv. 11.

This is the latest notice of St. Mark which we find in the New Testament. It was the belief of the early Church that he was with St. Peter at Rome, and wrote his Gospel there, as the scribe or interpreter of St. Peter. That he wrote it by St. Peter's direction is more certain than the report of the place where. The Babylon from which St. Peter wrote when St. Mark was with him, is probably supposed by Bishop Pearson to have been a city in Egypt, on a site still called *Baboul*, not far from the modern Cairo. The ancient Babylon, the seat of empire in Asia, was then in ruins; and the Jews in the province of Babylonia, as we learn from Josephus, dwelt in unfortified villages, or found refuge in towns of later foundation. The only existing Babylon, as a city, was that of Egypt. It is not probable, though some of the ancients so understood it, that St. Peter wrote from Rome, disguising the place under the name of Babylon. Egypt, according to the testimony of Church history,

was the province of St. Mark's missionary labours. There he founded the Church of Alexandria, of which he is styled the first bishop; and there he may have planted a church in this Egyptian Babylon.

The Gospel according to St. Mark bears internal evidence of having been written at the dictation, or under the instruction, of such an eye-witness of the acts of Christ as St. Peter was. The narrative abounds in minute particulars of the miracles, specifying persons and places more distinctly than the other Gospels; compare Mark vi. 35-44, with Matt. xiv. 15-21. It is therefore a mistake to consider it as a mere abridgment of St. Matthew, though it generally comprises the same events, and goes over the same ground; it has sufficient marks of a distinct and independent history or memoir of our Lord's ministry. It was no doubt originally written in the Greek language, the universal language of educated persons throughout the borders of the Roman Empire; explanatory words are sometimes added, which shew that it was intended for Gentiles, and not for persons intimate with the people or customs of Palestine. But it was perhaps more especially intended, as an early tradition states, for Christian converts in Italy and the western provinces, while St. Luke wrote rather for those of Greece and Asia.

The ancient commentators have left us very few and brief commentaries on St. Mark. The reason evidently is, that there is so little of his narrative, which is not comprehended in their commentaries on the other Gospels, and especially St. Matthew. In this respect we shall imitate them, many of St. Mark's slighter variations being already noticed in the notes on the preceding Gospel; but it will be our aim to point out any observable difference.

In conclusion, it ought perhaps to be mentioned, that in ancient Greek copies of this Gospel there was sometimes found a deficiency of the twelve last verses; chap. xvi. 9-20. The deficiency is more than once mentioned by Eusebius and St. Jerome; and the recently-discovered Sinaitic Manuscript, confessedly one of high antiquity, is in this particular portion defective. But, on the other hand, the nineteenth verse of this chapter is quoted, as from the Gospel of St. Mark, by St. Irenæus, A.D. 167; other texts from this portion are frequently quoted by other early Fathers; by far the greater number of ancient manuscripts now extant contain it; it is uniformly found in the Syriac and other old versions; the Gospel would break off like a fragment without it; and St. Jerome himself, though he speaks of the absence of these twelve verses from certain copies, admitted them into his text, and appeals to their authority. There is therefore little reason to suppose that they could have come from any other hand than St. Mark's. The reader who desires further information, may find this question fully considered by an able critic of the present day, the Rev. F. H. Scrivener—Introduction to the Criticism of the New Testament, 1861, p. 429-432.

CHAPTER I.

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

CHAPTER I.

1-8. THE PREACHING OF JOHN THE BAPTIST. Matt. iii. 1-12.

1. *The beginning.* The ministry of John the Baptist, which had been foretold by Malachi and Isaiah, was the true beginning of the gospel, or glad tidings of the coming of Jesus Christ the Son of God.—*The Son of God.* One special object of St. Mark's Gospel is to relate the manifestations of Christ's divine power; this he does chiefly by an account of his miraculous works and compassionate mercy. —*Son of God.* In the highest sense, not by adoption or even by his supernatural birth of the Virgin, but by his divine and eternal nature. This Gospel is the exposition of St. Peter's declaration of faith, 'Thou art the Christ the Son of the living God.'

2. *Behold.* Mal. iii. 1. The prophet has 'before me;' the evangelist, speaking by the same spirit, 'before thee,' thus identifying the Son of God with the Lord Jehovah. The evangelists often quote from the Old Testament more according to the sense than the form of words.

3. *The voice.* Isaiah xl. 3; see Matt. iii. 3.

4. *Did baptize*, or 'came baptizing.'—*The baptism of repentance.* The baptism which required repentance as a condition of forgiveness.—*For the remission.* John's baptism did not confer forgiveness, but promised it to those who should receive the Christ whom he preached.

5-12. See Matt. iii. 1-12.

7. *The latchet.* The leathern thong which bound the sandal to the foot and ankle; see Matt. iii. 11.

9-11. OUR LORD'S BAPTISM. Matt. iii. 13-17; Luke iii. 21, 22.

10. *Opened.* The marginal version in our Bibles is 'cloven, or rent.' The original word in St. Mark is applied to the parting of the air by lightning, or by the flight of a bird; as in Wisd. v. 11.

11. *Thou art my beloved Son.* Thus the first event in our Lord's life, which is

THE WILDERNESS NEAR THE DEAD SEA.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

FISHERMAN OF THE SEA OF GALILEE CASTING HIS NET.

described by St. Mark, confirms the inscription of his gospel; see ver. 1.

12, 13. THE TEMPTATION. Matt. iv. 1-11.

13. *Tempted of Satan.* The long fast formed part of our Lord's trial or temptation.—*With the wild beasts.* In the solitary places, where beasts that know not man's dominion dwell.—*Ministered.* Invisibly throughout, and, as it would seem, visibly at the close of the temptation; Matt. iv. 11.

14, 15. THE BEGINNING OF OUR LORD'S PUBLIC MINISTRY. Matt. iv. 12-22.

14. *Into Galilee.* After his preparatory ministry in other parts of Palestine and specially in Judæa, the formal and public ministry of our Lord began in Capernaum.

15. *The time is fulfilled.* The period which was destined to elapse before the coming of Christ; see Dan. ix. 25; Gal. iv. 4; Eph. i. 10. Now, therefore, is the accepted time.—*Believe the gospel*, or, 'believe in the good tidings.' Faith is thus added to repentance as the condition of the promised 'remission of sins.'

16–20. CALLING OF PETER, ANDREW, JAMES, AND JOHN. Matt. iv. 18-22.

16. *As he walked*, or, 'was passing along.' The expression in the original is, as usual, very exact; still more so that which follows, describing the casting out a large circular drag-net.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

21-28. HEALING OF A DEMONIAC AT CAPERNAUM. Luke iv. 31.

21. *On the sabbath-day.* It was his custom during his ministry to go into the synagogues, where the Jews were assembled for divine worship on the sabbaths, and to teach them, from their own scriptures, the things concerning Himself; see Luke iv. 15, and below, ver. 39.

23. *With an unclean spirit*, or, 'in,' that is, under the influence, possessed of an unclean spirit.—*He cried out, i.e.*, the unclean spirit, (the pronoun always refers to the subject immediately preceding), speaking by the man's lips.

24. *The Holy One.* The unholy being recognizes the Holy One with fear and trembling: that presence was incompatible with the evil influence. The designation 'Holy One of God,' or the 'Most Holy,' was given to the Messiah by the prophets; see Psalm xvi. 10; Dan. ix. 24.

26. *Had torn him.* St. Luke describes it as if the evil spirit had dashed him violently to the ground. The word used here, and elsewhere by St. Luke, ix. 39, denotes some bodily spasm or convulsion.

27. *What new doctrine?* New in power and efficacy, not merely persuading or convincing, but acting upon the spiritual world.

28. *Immediately.* Neither of the evangelists who record this miracle say that it was the first, but they imply that it was the first which excited general attention.

29-31. HEALING OF SIMON PETER'S WIFE'S MOTHER. Matt. viii. 14-17.

29. *Of Simon and Andrew.* See Matt. viii. 14.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

32–34. MIRACLES OF HEALING.

34. *Suffered not.* Our Lord would not permit evil spirits to bear witness to him.

35–39. OUR LORD LEAVES CAPERNAUM AND PREACHES IN THE CITIES OF GALILEE. Luke iv. 42, 3.

36. *Simon and they that were with him.* Andrew, James, and John (see ver. 29) 'followed after him;' the word in the original implies haste and earnestness. The disciples were in great anxiety and feared to lose him.

38. *Towns*, or villages.—*Came I forth, i. e.*, from the Father. St. Luke has 'therefore am I sent,' iv. 42. Compare John xvi. 28.

40–45. HEALING OF THE LEPER. Matt. viii. 2-4; Luke v. 12-14.

40. *Beseeching him and kneeling.* The poor supplicant was moved by a sense of deep need, and faith in our Lord's power. As such he found compassion.

43. *Straitly charged him.* This verse is peculiar to St. Mark. The words are very strong in the original; 'straitly charged' implies anger or indignation, and 'sent away,' a forcible or hasty driving out of the house. The leper seems, in violation of the law, to have made way into the house when our Lord abode at Capernaum. This did not stay the healing hand, but having healed the leper he commanded him at once to seek legal purification; hence in the following verse St. Mark, and he alone, adds, 'for thy cleansing.'

45. *Publish it much.* This he may have done in the eagerness of his gratitude; but it seems to denote a reckless disregard of the charge given to him.

CHAPTER II.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples:

CHAPTER II.

1-12. HEALING OF THE MAN SICK OF THE PALSY. Matt. ix. 1-8; Luke v. 18-26.

1. *The house*, where he abode usually at Capernaum.

2. *About the door*. See above, i. 33. The expression in the original implies that there was a court in front of the house, and belonging to it.

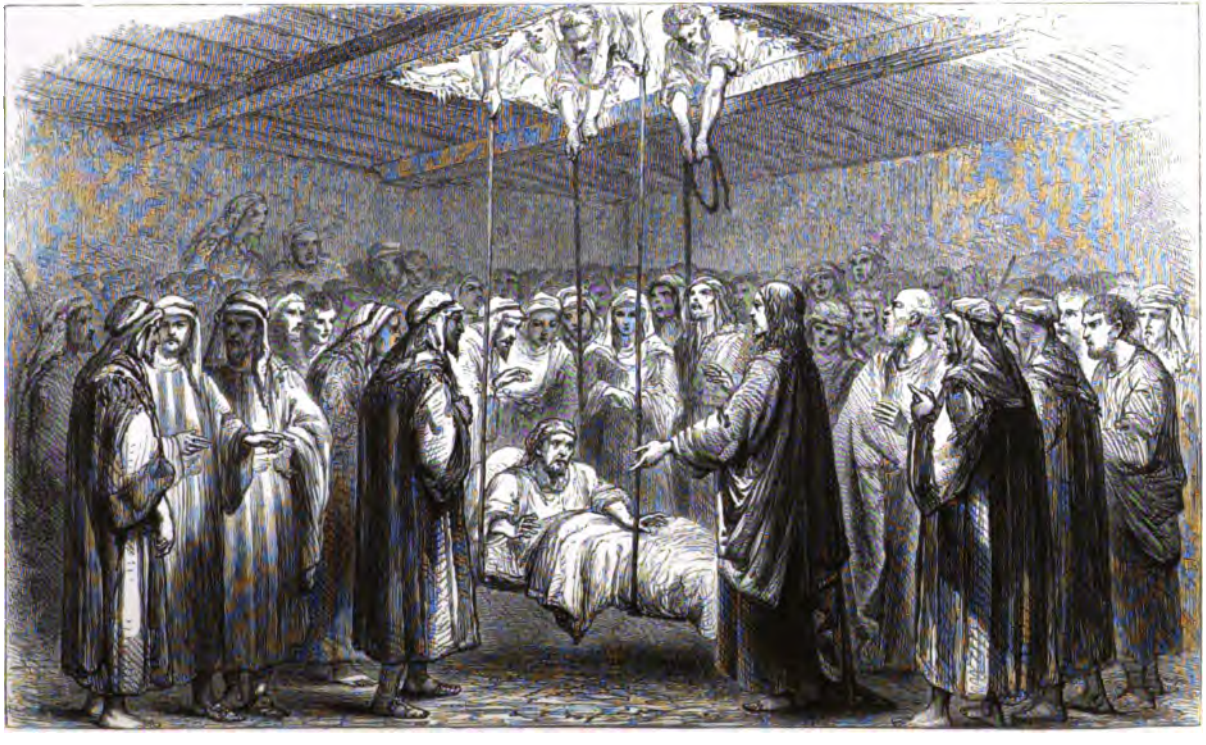
4. *Could not come nigh*. These particulars are not in St. Matthew.— *They uncovered*. The house probably consisted of one storey only.

7. *Who can forgive sins*. See Isaiah xliii. 25; Jer. xxxiii. 8.

13-22. THE CALLING OF LEVI. Matt. ix. 9-17; Luke v. 27-39.

14. *As he passed by*. From the sea-side towards the city.

15. *In his house*. The house of Levi (Luke v. 29), where the converted publican made a great feast.



PARALYTIC LET DOWN THROUGH THE ROOF.

for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the son of man is Lord also of the sabbath.

CHAPTER III.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

23-28. THE DISCIPLES PLUCK CORN ON THE SABBATH. Matt. xii. 1-8; Luke vi. 1-5.

27. *The sabbath was made for man*, etc. This very important saying is found in St. Mark only. The sabbath-day is given for the use of man, as a privilege and blessing; observances which would make it other than a blessing are a dishonour to the mercy which ordained it, and are abrogated by the power of Christ, who is 'Lord also of the sabbath.'

CHAPTER III.

1-6. HEALING OF THE WITHERED HAND. Matt. xii. 9-14; Luke vi. 6-11.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James;

4. *Is it lawful, i.e.*, Which is more in accordance with the spirit of the law, to do good, or to cause pain, or even death, by withholding help when we have the power of affording it?

5. *Looked round.* St. Mark speaks as if he had heard from St. Peter, as an eyewitness, of this look of mingled anger and sorrow.—*For the hardness*, or insensibility to natural feelings and to the true import of God's law.

6. *With the Herodians.* See Matt. xxii. 16.

7–12. WORKS OF HEALING BY THE SEA OF GENNESARET.

8. *Idumæa.* St. Mark here gives the fullest account of the extent of our Lord's influence. The inhabitants of Idumæa, called Edom in the Old Testament, to the south of Palestine, had been compelled to embrace Judaism by Hyrcanus a few years before this time.

9. *A small ship.* Our Lord was wont to address the people standing on a ship near the sea side; see chap. iv. 1.

13–19. THE APPOINTMENT OF THE TWELVE APOSTLES. Matt. x. 2-4; Luke vi. 12-49.

13. *Whom he would.* He called many, and from them selected the chosen twelve according to his own good will.

14. *Be with him.* As personal attendants, or ministers.—*That he might send them forth.* St. Luke adds, 'whom also he called apostles.' The twelve were then, for the first time, designated apostles, with reference to their future work as ambassadors of Christ.

and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Be-

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17. *Boanerges.* In Syriac, Benei Regesh, sons of thunder. The zeal of these two apostles, and their power as preachers of the gospel, appear to be thus denoted. There can be no doubt that the name implies some personal characteristic. The zeal of James doubtless marked him out as the first martyr among the apostles, while the fiery zeal of both the brothers is noted in Luke ix. 53, 54.

18. *Thaddæus*, called also Lebbæus, or Jude, the brother of James, and son of Alphæus.

19. *And they went into an house.* These words should be separated from the preceding. Some events omitted by St. Mark took place in the interim.

20–30. OUR LORD ACCUSED OF MADNESS BY HIS KINSMEN; AND OF ALLIANCE WITH BEELZEBUB BY THE SCRIBES. Matt. xii. 22-37.

21. *His friends.* His kinsmen rather, or persons connected with his family at Nazareth. — *They went out.* Went from Nazareth to Capernaum. — *To lay hold.* In order to keep him under restraint. This striking incident is related by St. Mark alone. Seeing our Lord so bent upon his ministry, as scarcely to attend to his bodily wants, they thought him to have lost his senses. It was like the effect of St. Paul's teaching on Festus; Acts xxvi. 24.

30. *Because they said.* See note on Matt. xii. 31.

31–35. WHO ARE CHRIST'S BRETHREN? See Matt. xii. 46-50; Luke viii. 19-21.

32. *Without.* Outside of the house, which was crowded by the hearers of our Lord.

hold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

LAKE OF TIBERIAS AND MOUNT HERMON.

34. *He looked round about.* See note on ver. 5.--*Which sat about him.* His disciples; Matt. xii. 49.

CHAPTER IV.

1–20. PARABLE OF THE SOWER. Matt. xiii. 1-23; Luke viii. 4-15.

10. *That were about him.* From this we learn that the interpretation of the parables was not given to the apostles only, but to the other disciples of our Lord. St. Mark does not mention the seventy who were selected; they of course were present.

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

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11. *That are without.* The unconverted, a term then used by Jews of the heathen, and afterwards by Christians of unbelievers; see 1 Cor. v. 12; Col. iv. v. On the general meaning, see note on Matt. xiii. 13.

13. *This parable.* The words imply that this is the key of all parables; once explained, others will be intelligible, but not otherwise.

21, 22. *Is a candle brought,* etc. The object of this parable is to admonish the disciples that the instruction which they then received was to be imparted to others; they learned in order to teach, received light that they might enlighten

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him

others. And our Lord foretells that his doctrine, now lightening the little region of Palestine, should shortly be manifest abroad in all the world.

24. *Ye mete.* According to the measure of your attention will be the measure of your advance in spiritual knowledge.

26–29. THE PARABLE OF THE GROWING SEED.

26. *And he said, i.e.*, to the people; see ver. 33, 34. This beautiful parable is recorded by St. Mark alone.—*The kingdom of God.* Here considered in its preparatory state.—*Seed.* The word of God preached in the gospel.

27. *Should sleep.* The point of comparison here is not the proceeding of the husbandman, but the constant growth and development of the gospel in man's heart. The great husbandman watches over it, but is as one unseen.

28. *First the blade, then the ear*, etc. The effect is gradual. Fear of condemnation is followed by springing hope, and then comes the ripeness of obedient love.

30–35. PARABLE OF THE MUSTARD SEED. Matt. xiii. 31, 32; Luke xiii. 18, 19.

33. *Were able to hear it.* He taught them as much as they could receive, and in the way best adapted to their state of mind.

36–41. THE STILLING OF THE STORM. Matt. viii. 23-27.

36. *As he was.* Without any preparation; this shews the haste of our Lord's departure. It was his wont, after finishing any great work, to depart at once to

even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

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some other place.—*Other little ships.* A circumstance noted only by St. Mark; it shews the earnestness of many who had been his hearers.

38. *A pillow.* The pillow is noted by this evangelist only; a minute circumstance, which shews how lively an impression this miracle made upon St. Mark's own teacher, St. Peter; thus, in ver. 41, the exceeding fear of the disciples is much more strongly stated than by St. Matthew and St. Luke.

CHAPTER V.

1-20. THE HEALING OF THE DEMONIAC IN THE COUNTRY OF THE GADARENES. Matt. viii. 28-34; Luke viii. 26-39.

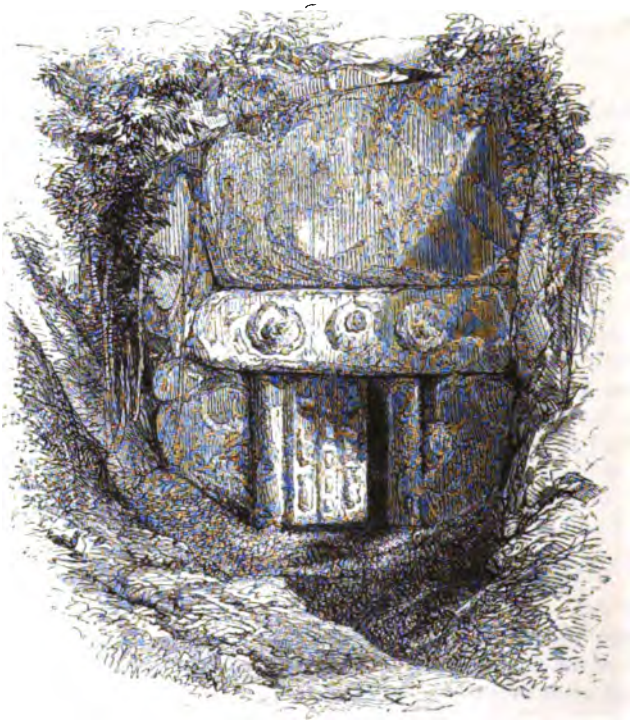
2. *A man.* Two men are mentioned by St. Matthew; one, as the more prominent, by St. Mark and St. Luke.

3. *No man could bind him.* See Luke viii. 29. This description of the wild, fierce madness of the demoniac in this and the two following verses is fuller than in the other evangelists.

7. *Torment me not.* The whole address expresses the inward struggles of the man's soul, mysteriously blended with the movements of the unclean spirit.

9. *Legion: for we are many.* The Roman legion consisted of four or five thousand men. But the word is here understood, according to Hebrew usage, to mean a chief, or leader of a host of spirits.

10 And he besought him much that he would not send them away out of the country.



TOMB AT GADARA.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting,

10. *Out of the country.* This is explained by St. Luke, 'they besought him that he would not command them to go out into the deep,' or the abyss, their home of woe.

15. *Sitting.* As a disciple at the feet of Jesus.—*Clothed.* St. Luke states that while his madness lasted, 'he wore no clothes,' viii. 27.

and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

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18. *Might be with him.* As a follower and attendant.

19. *Tell them*, etc. The poor sufferer, relieved from his misery, was in a frame of mind to make known the mercy of the Lord to him. And this he was sent to do among his own friends, probably Gentiles as well as Jews, in Decapolis.

21–43. THE HEALING OF THE WOMAN WITH AN ISSUE OF BLOOD, AND THE RAISING OF JAIRUS' DAUGHTER. Matt. ix. 18-26; Luke viii. 41-56.

30. *Virtue*, or 'power,' a divine influence, with healing efficacy.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

41. *Talitha cumi.* St. Mark gives the original Syriac words spoken by our Lord, together with the interpretation. Compare the miracle wrought by St. Peter, Acts ix. 40.

43. *To eat.* Proving that the maiden was restored, not to life only, but to health and strength.

CHAPTER VI.

1-6. OUR LORD'S PREACHING AT NAZARETH, AND REJECTION. Matt. xiii. 54-58.

3. *The carpenter.* It may be probably inferred that our Lord, in his early years, had assisted in the handicraft of Joseph; see Luke ii. 51.—*The son of Mary.* From the omission of Joseph's name, and from other incidental notices, it is concluded that he was not living at this time.

4. *His own kin.* See chap. iii. 21.

6. *He marvelled.* Not with the wonder of surprise, which belongs not to the Divine Nature; but with an expression of rebuke at the strangeness of their unbelief, which was so beyond expectation. How different from the unexpected faith of the good centurion! Matt. viii. 10.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them.*

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them.*

14 And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-

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7-13. THE FIRST MISSION OF THE APOSTLES. Matt. x. 1-15; Luke ix. 1-6.

7. *Two and two.* To confirm each other's testimony and for mutual support and comfort. Compare Luke x. 1. Thus we find Peter and John, Barnabas and Saul, associated in Christ's work.

13. *Anointed with oil.* Oil was the symbol of health and cheerfulness: our Lord seems to have ordered this use of it. The prayer of faith, and the power committed to the disciples, gave it a healing efficacy; see James v. 14.

14-29. THE DEATH OF JOHN THE BAPTIST. See Matt. xiv. 12, and xvi. 14; Luke ix. 7-9.

20. *Herod feared John.* Both because he reverenced his character, and feared the consequences of putting him to death.—*Observed him,* or 'kept him.' Protected him for a time against Herodias.—*Did many things.* The whole description indicates a character open to religious and also to superstitious impressions, weak, unstable, and double-minded.

21. *Convenient.* Or seasonable for

day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

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a high festival.—*Lords*, etc. The lords, or chief officers of state, 'high captains,' commanders of a thousand men, 'chief estates,' or principal men, the nobility of the country.

25. *By and by*, or 'immediately.' The daughter delivers the message with the eager spirit of revenge which animated her bad mother.

27. *An executioner.* One of his body-guard, who were usually employed in this capacity.

30–44. THE RETURN OF THE APOSTLES, AND MIRACULOUS FEEDING OF THE FIVE THOUSAND. Matt. xiv. 13-21; Luke ix. 10-17; John vi. 1-13.

30. *The apostles.* On their return from the first mission.

31. *Rest a while.* This gives the reason for their departure which is recorded by the other evangelists, and accords with the usual habit of our Lord in conversing with his disciples.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had passed

32. *Privately*, or 'apart.'

37. *Shall we go*, etc. St. John, vi. 7, puts the question as asked by Philip. The sum, two hundred pence, may have been a rough estimate of the price of a loaf for each individual.

39, 40. *Companies...Ranks.* The words in the original are very expressive of the testimony of an eye-witness, such as St. Peter was. They mean that the people were formed into 'very many companies,' and appeared in regular ranks or squares, with intervals between, like 'parterres' in garden ground upon the green grass.

45-56. OUR LORD WALKS ON THE SEA, AND HEALS THE SICK. Matt. xiv. 22, 33; John vi. 16-21.

46. *Into a mountain to pray.* See St. Matt. xiv. 23.

48. *And he saw them.* While alone and in prayer on the hill-side, he watched his disciples, etc.—*And would have passed by them.* See Luke xxiv. 28.

51. *Sore amazed.* The fear and wonder of the disciples, and especially their spiritual dulness, are described in this and the following verse more forcibly than by the other evangelists. St. Peter's own

over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is*

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act (Matt. xiv. 28), which indicated faith mingled with fear, is not here recorded.

55, 56. These two verses describe in the strongest terms, and for the last time, the effects of our Lord's ministry upon the whole province of Galilee.

CHAPTER VII.

1–23. THE DISCIPLES EATING WITH UNWASHEN HANDS, AND OUR LORD'S DISCOURSE. Matt. xv. 1-20.

2. *With defiled.* The original word means 'common,' *i.e.*, ceremonially unclean. The following verses shew that St. Mark wrote for converts, who would need information upon Jewish customs.—*Unwashen.* Without a ceremonial washing.

3. *Oft.* The original word is sometimes interpreted 'with the closed hand,' referring probably to the peculiar mode of performing the ceremonial act.

10. *For Moses said.* Matt. xv. 4 has 'for God commanded;' such is our Lord's testimony to the inspiration of Moses.

Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For

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11. *Corban.* The Hebrew or Syriac word for 'offering,' or 'gift,' applied to gifts made to the treasury of the temple; Matt. xxvii. 6.

24–30. THE SYROPHENICIAN WOMAN. Matt. xv. 21-28.

24. *And entered into an house.* It would appear that our Lord went to that district rather with a view to rest and retirement, than to the preaching of the gospel.

26. *A Greek.* The word is generally used in the New Testament of Gentiles who used the Greek language.—*Syrophenician.* Phœnicia in Asia was called Syrophenice, to distinguish it from a district in Northern Africa. The Phœnicians were Canaanites; see the note on Matt. xv. 22.

27. *Let the children first be filled.* These touching words explain in part the first refusal of our Lord, who bade his apostles preach first to the Jew, and then also to the Gentile.

this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

31-37. THE HEALING OF A DEAF AND DUMB PERSON. Matt. xv. 29-31.

32. *One that was deaf.* St. Matthew speaks of many miracles in this journey. St. Mark gives this circumstantial account of one.

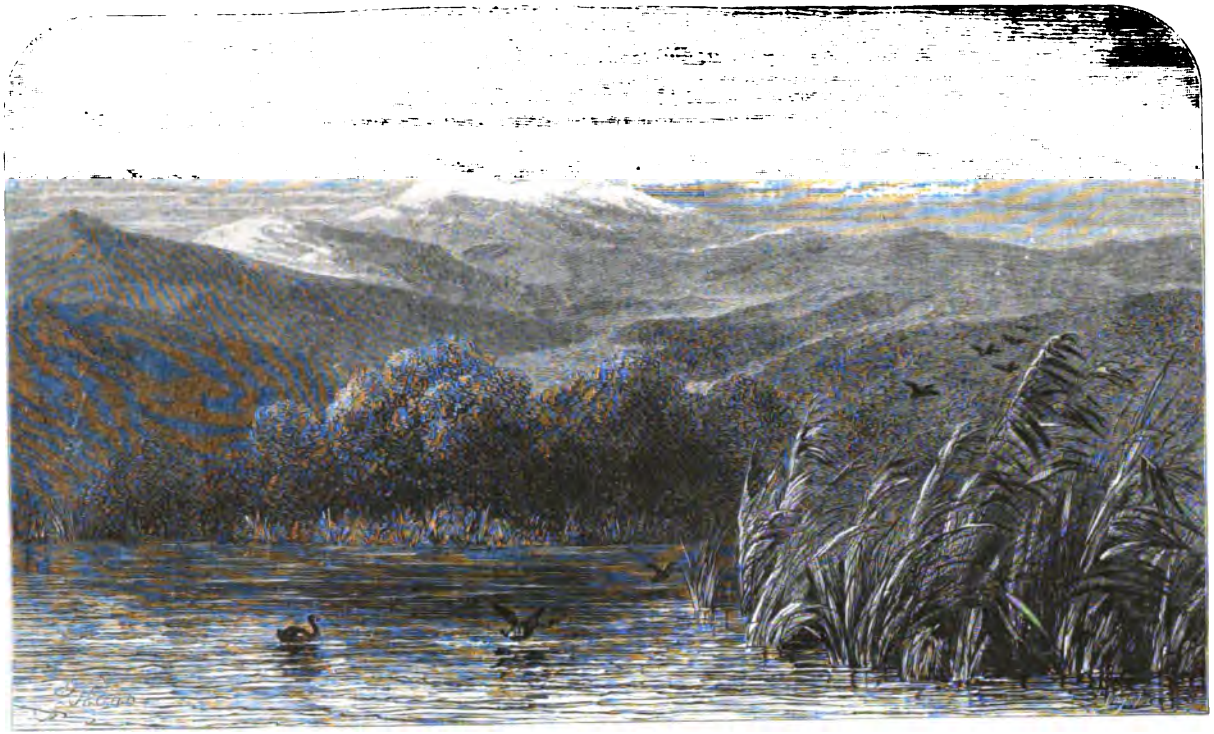
33. *Put his fingers*, etc. The meaning of these acts cannot be determined; our Lord sometimes healed with a word only, sometimes with significant acts also.

34. *He sighed.* A mysterious indication of feeling, whether of pity for human suffering, or of grief for the sin to which all suffering is ultimately referrible. Compare John xi. 33, 38.

37. *He hath done all things well.* Their proclamation of such benefits was not an act of disobedience to his command, but prompted by irrepressible thankfulness, like the language of the Apostles; Acts iv. 20.

CHAPTER VIII.

1-9. THE FEEDING OF THE FOUR THOUSAND. See Matt. xv. 32-38.



MOUNT HERMON—DESERT OF DECAPOLIS.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

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10. *Dalmanutha.* A place not known from other sources; but probably a village near Magdala.

10–13. THE PHARISEES ASK FOR A SIGN FROM HEAVEN. See Matt. xvi. 1-4.

12. *Sighed deeply.* With grief and indignation, as discerning their deceitfulness in asking, who were proof to all preceding signs, and hardened in unbelief.—*No sign.* Such as they professed to desire.

13. *To the other side.* To the north-east of the sea.

14–21. WARNING AGAINST THE LEAVEN OF THE PHARISEES AND HERODIANS. Matt. xvi. 5-11.

22–26. HEALING OF THE BLIND MAN AT BETHSAIDA.

23. *Led him out of the town.* See vii. 33. The gradual and progressive cure is remarkable; whether it was owing to the imperfect faith of the blind man is uncertain; we may see in it the typical representation of progressive restoration from spiritual blindness.

24. *I see men as trees, walking.* I see

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves:

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their bodies in motion; but cannot distinguish their limbs or features.

27-30. THE GOOD CONFESSION OF ST. PETER. Matt. xvi. 13; Luke ix. 18.

29. *Thou art the Christ.* St. Mark thus records in the simplest and briefest form St. Peter's confession of faith, and omits altogether our Lord's commendation and promise to that apostle.

34-38. THE ANNOUNCEMENT OF OUR LORD'S SUFFERINGS, AND REBUKE OF ST. PETER. Matt. xvi. 24-28.

38. *Shall be ashamed.* See Matt. x. 33; 2 Tim. ii. 12. Let us remember, in moments of weak fear or sinful shame, that we have in heaven an advocate for all who are not ashamed to confess his name, and obey his call in evil report or good report.

CHAPTER IX.

1. *Verily I say unto you.* See note on Matt. xvi. 28.

2-13. THE TRANSFIGURATION. Matt. xvii. 1-23; Luke ix. 28-36.

and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

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3. *Fuller.* The comparison illustrates St. Mark's habit of exact description, and enables the reader to realize the dazzling brightness of the vision.

10. *Kept that saying*, or held that discourse fast; fixed their thoughts upon it internally. — *The rising from the dead.* The difficulty with them was not the general resurrection of the dead, for that tenet was held by all the Jews, save the Sadducees, but the resurrection of the 'Son of Man,' whose approaching death they were unable even yet to believe.

12. *How it is written.* Psalm xxii.; Isaiah liii.; Dan. ix. 26. John the Baptist by his teaching had 'restored' the true interpretation of these prophecies of the Messiah's death and sufferings, which the Jews would not understand.

14–29. HEALING OF THE DUMB DEMONIAC. Matt. xvii. 14-18; Luke ix. 37-43.

14. *The scribes questioning.* Or 'disputing' with the disciples, as if they had vainly pretended to miraculous power.

15. *Were greatly amazed*, etc. His sudden appearance struck them with awe and wonder; but they received him gladly, hoping that his presence would bring relief to the sufferer.

17, 18. St. Mark alone notices the dumbness, the foaming, the gnashing of teeth, and the pining away of the demo-

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked

niac. The symptoms are those of epilepsy, with the peculiar aggravations of demoniacal possession.

20-25. With the exception of a few words recorded by St. Luke, ix. 42, this most affecting description is peculiar to St. Mark.

20. *When he saw him.* St. Matthew says that the sufferer was a lunatic; but the struggle is now brought on by dread of our Lord's divine presence.

23. *If thou canst believe.* The weakness of the man's faith, shaken doubtless by the previous failure of our Lord's disciples, was the only obstacle to the cure; see chap. vi. 5, 6.

24. *Mine unbelief, i.e.*, my imperfect, doubting faith, which, compared with what it might be and ought to be, is but unbelief. He prays for life, says St. Augustine, who has begun to live.

30–32. CHRIST FORETELLS HIS SUFFERINGS. Matt. xvii. 22, 23.

32. *They were afraid to ask him.* See John xvi. 17-19.

33 50. THE DISPUTE OF THE DISCIPLES; OUR LORD REPROVES AND WARNS THEM. Matt. xviii. 1-9; Luke ix. 46-50.

them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted

33. *What was it*, etc. The particulars of this private admonition in the house at Capernaum are described more minutely than by the other evangelists.

36. *When he had taken him in his arms.* See chap. x. 16. St. Mark alone records these outward acts of tenderness on the part of the Redeemer to little children.

39. *Forbid him not.* Compare Num. xi. 26-29.

40. *He that is not against us.* Compare the opposite saying of our Lord, Matt. xii. 30. He, who had found the virtue of that holy name to work wonders, would not long remain without joining the fellowship of the apostles; see also Phil. i. 18.

41. See Matt. x. 42.

42. See Matt. xviii. 6; Luke xvii. 1.

43. Matt. v. 29, and xviii. 8.

44, 46, 48. *Where their worm dieth not.* This solemn burden of our Lord's discourse is found only in St. Mark. It repeats a clause of the last verse of the prophecy of Isaiah. The worm and the fire have been always understood to speak of the undying pangs of an evil conscience.

49. *For every one*, etc. This saying has been variously interpreted; see 1 Cor. iii. 13, 15. The fire and the salt used in

with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter.*

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them.*

14 But when Jesus saw *it,* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

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sacrifices seem to speak of the searching and purifying power of tribulation, for which the disciples of Christ must prepare themselves. Or the searching power of the gospel-message; Luke xii. 49; Mal. iii. 1-3.

50. *Salt is good,* etc. Matt. v. 13. Compare Col. iv. 6. Grace and peace are ever joined together.

CHAPTER X.

1-12. THE DISCOURSE ON DIVORCE. Matt. xix. 1-12; Luke xvi. 18.

11. See note on Matt. v. 32.

12. *Shall put away her husband.* These words, which St. Matthew omits, were of great practical importance to the Roman converts, for whose use this gospel was first written, since the custom was common among them.

13-16. YOUNG CHILDREN BROUGHT TO JESUS. Matt. xix. 16-22; Luke xviii. 18-23.

15. *As a little child.* With the same humility, innocence, trustfulness, simplicity of mind, and absence of all envy or ambition.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses,

16. *Blessed them.* His act, as an ancient Christian speaks of it, betokens the joy of the Creator in his creatures, while yet innocent. Sin, marring the Creator's work, debars the sinner from access to that joy.

17-31. THE ANSWER OF OUR LORD TO THE YOUNG RULER, AND DISCOURSE THEREUPON. Matt. xix. 16-30; Luke xviii. 18-30.

17. *There came one running, and kneeled to him.* The acts mark at once eagerness and reverence.

21. *Beholding him loved him.* His look expressed an approving love of the zeal with which the young man spoke.

22. *Was sad*, or, was gloomy; his countenance was overcast. As in the parable the soil was good, but overgrown with thorns.

24. *Were astonished.* The disciples were astonished with fear, as the word means, that one who had shewn so much zeal should be rejected. Our Lord regards them mildly, and instructs them, explaining why it is so hard for a rich man to be saved.

30. *Houses—persecutions.* The promise is spiritually fulfilled by the adoption into

and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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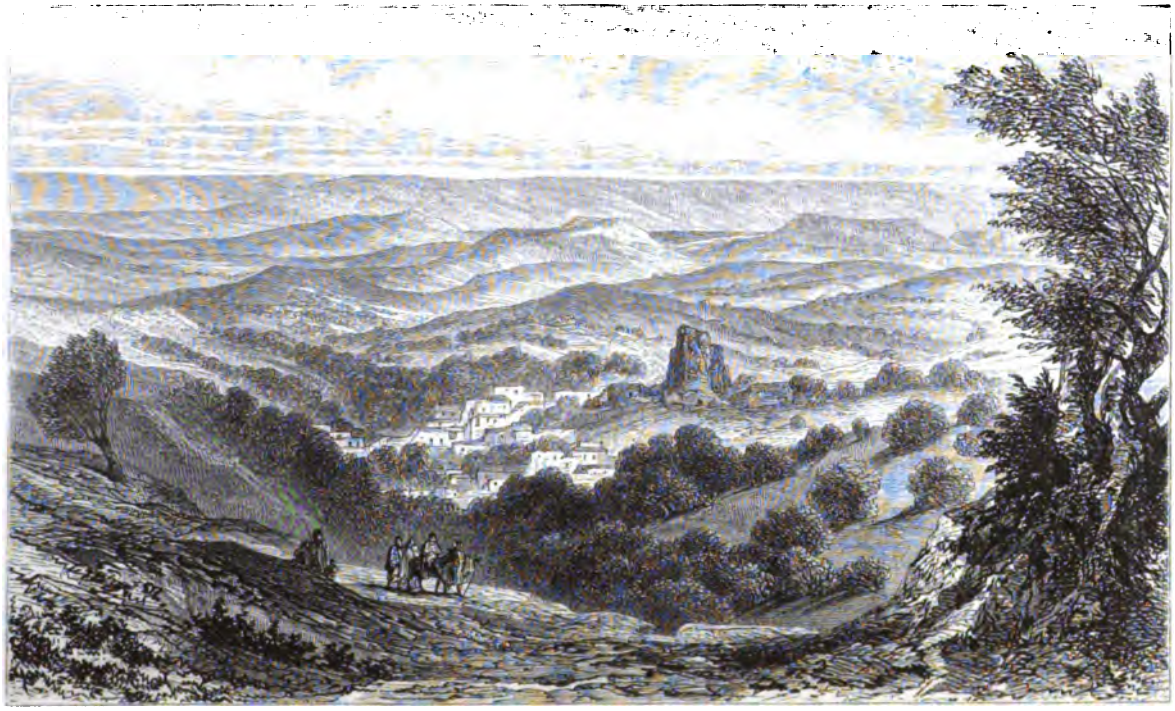
the family of Christ with new and dear relationships; the persecutions are foretold, as we may conceive, at once for warning and encouragement, as pledges of acceptance; see Matt. v. 10; Phil. i. 29.

32-34. THE ANNOUNCEMENT OF OUR LORD'S DEATH AND RESURRECTION.

32. *Went before them.* Our Lord's earnest, onward movement toward the place of his suffering is vividly contrasted with the fear, amazement, and hesitation of his disciples, following him slowly, and as it were by constraint.

35-45. THE REQUEST OF THE SONS OF ZEBEDEE, AND OUR LORD'S REPLY. Matt. xx. 20-28.



BETHANY AND MOUNTAINS OF MOAB

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of

46 52. THE HEALING OF BARTIMÆUS. Matt. xx. 29-34; Luke xviii. 35-43.

46. *Bartimæus.* The mention of his name has been thought to imply that he was afterwards a disciple of our Lord.

51. *Lord.* The word used by St. Mark is Rabboni, 'My master,' as in John xx. 16. It was a word marking the faith and reverence of the speaker.

CHAPTER XI.

1-11. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM. Matt. xxi. 1-11, and compare Luke xix. 29.

4. *By the door*, etc. This exact notice of the place is omitted by St. Matthew, and given less circumstantially by St. Luke.

ANCIENT PATHWAY FROM BETHANY TO JERUSALEM.

our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet.*

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it.*

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it,* and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them,* and ye shall have *them.*

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

12-26. THE BARREN FIG-TREE, AND THE CLEANSING OF THE TEMPLE. Matt. xxi. 12-22.

13. *The time of figs was not yet.* This shews that the appearance of the leaves, which come out after the figs, was unusual, and attracted our Lord's notice; see note on St. Matthew.

17. *Of all nations,* or, 'for all nations.'

20. *In the morning.* St. Mark relates more circumstantially what is told briefly by St. Matthew.

24. *What things soever.* When we ask for things truly salutary, for ourselves or others, praying constantly and fervently, with pure and chastened affections, we may be assured that we shall obtain what we ask, or some better and greater blessing.

25, 26. Compare Matt. vi. 14. Our own forgiveness, says an early Christian

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

TOWER IN A VINEYARD.

CHAPTER XII.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he

writer, is as the key-note, responded to by the harmonies of heaven.

27–33. OUR LORD DEFENDS THE AUTHORITY OF HIS ACTIONS BY THE WITNESS OF JOHN. Matt. xxi. 23-27.

27. *Walking.* Probably in the porch of Solomon; see John x. 23.

CHAPTER XII.

1-12. PARABLE OF THE HUSBANDMEN IN THE VINEYARD. Matt. xxi. 33-46, and compare Luke xx. 9-19.

might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

13-17. THE PAYMENT OF TRIBUTE TO CÆSAR. Matt. xxii. 15-22; Luke xx. 20-26.

18-27. REPLY TO THE SADDUCEES ON THE RESURRECTION. Matt. xxii. 23-32.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing,

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28–34. THE GREAT COMMANDMENTS OF THE LAW. Matt. xxii. 34-40.

28. *Perceiving that he had answered them well.* St. Mark tells us, what is not mentioned in St. Matthew, that the scribe who asked this question was not like the most of his class, but led by a more ingenuous spirit, and desire of instruction; see ver. 34. But he seems to have been put forward with other intentions by his fellows; see Matt. xxii. 34, 35.

35–37. DAVID'S TESTIMONY TO CHRIST. Matt. xxii. 41-45; Luke xx. 41-44.

37. *The common people*, etc., or, 'the

and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of

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great multitude;' the crowds who listened to the discussion.

38-40. DISCOURSE AGAINST THE PHARISEES. St. Mark and St. Luke, xx. 45-47, give the sum of the discourse recorded by St. Matthew, chap. xxiii.

41-44. THE WIDOW'S MITES. Luke xxi. 1-4.

41. *The treasury.* The treasury was in an outer court of the temple, called by Josephus the court of the women. Thirteen iron vases, with funnels shaped like trumpets, received the alms of the people.—*Money.* Literally 'a piece of copper,' or 'brass,' the ordinary contribution of the people.

42. *Two mites.* The seventh part of the common brass coin mentioned in the preceding verse. Our Lord, who had watched this almsgiving to find an occasion for a seasonable word of instruction, has made the widow's mite a proverb, for the comfort of the poor, and a pattern of shewing mercy with cheerfulness, to the end of time.

CHAPTER XIII.

THE PROPHECIES CONCERNING THE DESTRUCTION OF THE TEMPLE, AND THE SECOND ADVENT. See notes on Matt. xxiv.

1. *What manner of stones.* The size and beauty of the blocks of stone or marble used in the construction of the temple are specially noticed by Josephus, who tells us that they were twenty-five cubits in length, eight in depth, and twelve in width.

3. *Peter,* etc. St. Mark alone specifies these four apostles as asking him privately this question.

wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together

11. *Take no thought.* Matt. x. 19, 20. —*Premeditate.* This word may mean that they were 'not to practise' an answer beforehand.

his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER XIV.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye

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32. *Neither the Son.* Hence it is inferred that our Lord in his human nature acquired progressively the knowledge communicated to him by the Father; the time of the second coming formed no part of the revelation which he was commissioned to give; see Acts i. 7, and compare our Lord's saying in John xii. 49.

33. See notes on St. Matthew's fuller account, from chap. xxiv. 42, to xxv. 30.

CHAPTER XIV.

THE EVENTS WHICH PRECEDED OUR LORD'S TRIAL BEFORE PILATE. Compare Matt. xxvi.; Luke xxii.; and John xviii.

1. *After two days.* This consultation therefore appears to have taken place on Wednesday in Passion week.

3. *Spikenard.* A species of nard, very costly, and often used at feasts; see note

may do them good: but me ye
have not always.
8 She hath done what she could:
she is come aforehand to anoint my
body to the burying.
9 Verily I say unto you, Where-
soever this gospel shall be preached
throughout the whole world, *this*
also that she hath done shall be
spoken of for a memorial of her.
10 And Judas Iscariot, one of
the twelve, went unto the chief
priests, to betray him unto them.
11 And when they heard *it*, they
were glad, and promised to give him
money. And he sought how he
might conveniently betray him.
12 And the first day of un-
leavened bread, when they killed
the passover, his disciples said unto
him, Where wilt thou that we go
and prepare that thou mayest eat
the passover?
13 And he sendeth forth two of
his disciples, and saith unto them,
Go ye into the city, and there shall
meet you a man bearing a pitcher
of water: follow him.
14 And wheresoever he shall go
in, say ye to the goodman of the
house, The Master saith, Where is
the guestchamber, where I shall eat
the passover with my disciples?
15 And he will shew you a large
upper room furnished *and* prepared:
there make ready for us.
16 And his disciples went forth,
and came into the city, and found
as he had said unto them: and they
made ready the passover.
17 And in the evening he cometh
with the twelve.
18 And as they sat and did eat,
Jesus said, Verily I say unto you,
One of you which eateth with me
shall betray me.
19 And they began to be sorrow-
ful, and to say unto him one by one,
Is it I? and another *said*, *Is* it I?
20 And he answered and said
unto them, *It is* one of the twelve,
that dippeth with me in the dish.
21 The Son of man indeed
goeth, as it is written of him: but
woe to that man by whom the Son
of man is betrayed! good were it
for that man if he had never been
born.
22 And as they did eat, Jesus
took bread, and blessed, and brake
it, and gave to them, and said,
Take, eat: this is my body.
23 And he took the cup, and
when he had given thanks, he gave
it to them: and they all drank of it.
24 And he said unto them, This
is my blood of the new testament,
which is shed for many.
25 Verily I say unto you, I will
drink no more of the fruit of the
vine, until that day that I drink it
new in the kingdom of God.
26 And when they had sung an
hymn, they went out into the mount
of Olives.
27 And Jesus saith unto them,

on Matt. xxvi. 7.—*Brake the box.* The old Syriac version says, 'opened' it, probably breaking the seal, or fastening, of the box or phial.

13. *Two of his disciples.* Peter and John; see Luke xxii. 8. St. Mark, as usual, omits a notice which confers distinction upon St. Peter; St. Luke notes also, as usual with him, the joint action of these two apostles.

15. *Furnished.* The original word means 'having couches spread for the reception of guests.'

30. *Before the cock crow twice.* St. Mark

All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

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is more particular than the other evangelists in the relation of our Lord's warning to Peter, and its fulfilment; see a note at the end of this gospel.

33. *Sore amazed.* An expression of intense agony, the strongest found in the evangelical narrative.

36. *Abba.* The Syriac, or later Hebrew for 'father;' Rom. viii. 15; Gal. iv. 6.

OLIVE TREES IN GARDEN OF GETHSEMANE.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter

51. *A certain young man.* This incident is omitted by the other evangelists; it has been supposed that St. Mark was himself the young man, nor does this seem improbable; he was young at that time, a native of Jerusalem, not as yet one of our Lord's avowed disciples, and likely to record a fact, chiefly interesting as harmonizing with other notices of his character.

54. *Warmed himself at the fire.* This little incident helps us to realize the state of Peter at the time, and accounts for the discovery (see ver. 67) by the maid of the high-priest.

61. *Of the Blessed.* St. Mark preserves the sacred name used by the Hebrew scribes in speaking of God; Psalm lxxii. 18.

67. *Looked upon him.* Sitting in the light of the fire; see Luke xxii. 56.

warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto.*

71 But he began to curse and to swear, *saying,* I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it.*

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them,

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68. *He went out into the porch.* Evidently to avoid further observation; he sought the refuge of the darkness without, till he might venture to return with less danger.—*The cock crew.* St. Mark alone records this first warning.

72. *When he thought thereon.* This translation is preferable to either of those suggested in the margin of our version, or others which have been proposed. It is the most simple rendering of the original word.

CHAPTER XV.

THE TRIAL, SUFFERINGS, DEATH, AND BURIAL OF OUR LORD. This chapter corresponds very closely with Matt. xxvii.

1. *And the whole council.* The Sanhedrim. St. Mark is careful to note that this was a meeting of the whole council; it consisted of seventy-one members, who were all summoned on important occasions only.

6. *He released,* or, 'he was wont to release.'

7. *Barabbas.* His character and crimes are alike described by St. Mark, St. Luke, and St. John. But these were probably outweighed, in the estimate of that fierce and turbulent populace, by his position as a ringleader in one of the insurrections then common in Jerusalem; especially if, as is not improbable, he was an agent of the fanatical party among the Pharisees.

saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

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9. *The King of the Jews.* A sarcastic allusion to the charge of the high-priests, which Pilate knew to be hypocritical.

14. *The more exceedingly.* The vehement outcries of the people are more than once noted by St. Mark, and indicated by St. Luke xxiii. 23.

15. *Willing to content the people.* This was the real motive of all his proceedings, being well aware of the dangerous position in which he was placed by his injustice and cruelty in his government.

16. *Into the hall.* The large court within the walls of Pilate's palace, called by St. Mark 'the Prætorium,' the place where the governor delivered his public commands and executed judgment; see John xviii. 28.

21. *Alexander and Rufus.* Both names occur elsewhere in the New Testament; Alexander, Acts xix. 33, and 1 Tim. i. 20, Rufus in Rom. xvi. 13. It is uncertain whether they are the same persons, but the mention of their names here proves that they were well known, and probably as Christians.

25. *The third hour.* Nine o'clock by our reckoning. The time of the morning sacrifice. On the apparent difference between this statement and St. John's, see note on John xix. 14.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also

28. *He was numbered.* Isaiah liii. 12. Our Lord, shortly before his death, had predicted this special fulfilment of prophecy; see Luke xxii. 37.

39. *So cried out.* The loud cry immediately followed by death, and the words then spoken by our Lord, struck the centurion as peculiarly marvellous, interpreting the other awful circumstances of the crucifixion.

40. *Salome.* The wife of Zebedee, and mother of James and John; see Matt. xxvii. 56.

41. *Followed him, i.e.,* were his constant attendants. The two latter, Mary and Salome, the one sister, the other apparently a near relative, of our Lord's mother.—*Many others.* Who had joined him after leaving Galilee; among them, doubtless, Martha and Mary from Bethany. The mother of our Lord was not, like the others, 'afar off,' but nearer to his cross; see John xix.

42. *Because it was the preparation.* This states the reason why he should go to Pilate at what would be an unseasonable hour for intruding upon a Roman of rank. Had he not applied that evening, and before sunset, the Sabbath would have intervened, and the body of our Lord would have been removed.

43. *Waited for the kingdom of God, i.e.,*

waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapt him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

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in St. Matthew's words, 'was a disciple of Jesus;' Luke xxiii. 51.—*Boldly*, or 'taking courage.' Because he had hitherto been a secret disciple of Christ, not publicly avowing it; John xix. 38.

44. *Pilate marvelled.* Death by crucifixion usually came on after very long suffering.—*The centurion*, who had charge of the execution.

46. *Took him down.* With the assistance of Nicodemus, and probably other disciples; John xix. 39.

CHAPTER XVI.

1-8. THE ANNOUNCEMENT OF OUR LORD'S RESURRECTION. Matt. xxviii. 1-8; Luke xxiv. 1-12; John xx. 1-10.

1. *Was past, i.e.*, at sunset on Saturday.—*Had bought.* Rather perhaps 'bought.' They could not buy them till after sunset, without breaking the Sabbath.—*Anoint*, or 'embalm.'

2. *At the rising of the sun.* There are some slight differences in the exact time of the different visits of the holy women, and the disciples, to the sepulchre; about which any reader who desires fuller satisfaction, should consult Townson, or some other good Harmonist. The sun might be arisen, so as to gild the mountain heights, 'while it was yet dark,' as St. John says, chap. xx. 1, about the sepulchre.

5. *A young man, i.e.*, an angel; see Matt. xxviii. 2. His youthful form became him as a messenger from that world where there is no decay nor feebleness of age.

7. *And Peter.* Either as the first apostle, or as specially needing the consolatory assurance after his sad fall.—*Galilee.* See note on Matt. xxvi. 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received

8. *Neither said they anything, i.e.*, they spoke to no one on their way back to the disciples, when they obeyed the angel's injunction; see the preceding verse.

9-20. OUR LORD'S APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION. See the last chapters of the other Evangelists.

9. *To Mary Magdalene.* See John xx. 14.

11. *Believed not.* See Luke xxiv. 11.

12. *In another form*, or mode of manifestation.—*Two of them.* On the way to Emmaus; see St. Luke.

14. See Luke xxiv. 36; John xx. 19; 1 Cor. xv. 5.

15. *And he said unto them.* Not at that time, but on a later occasion before the ascension. St. Mark does not relate the journey to Galilee, which he leaves us to infer from ver. 7.—*Preach the gospel.* Col. i. 23.—*To every creature*, or, 'to the whole creation,' *i.e.*, to all creatures capable of receiving it.

16. *And is baptized.* A necessary condition when it can be had, and when our Lord's command is received and rightly apprehended.—*Damned.* Condemned, as adding to disobedience the sin of unbelief in God's word.

17. *These signs.* This promise had a special reference to the first preachers of the gospel, by whom the signs were needed as credentials of their mission; the necessity ceased when the establishment of Christianity attested the fulfilment of prophecy, and the power of Christ.—*Cast out devils.* See Acts v. 10; viii. 7; xvi. 18; xix. 12.—*Speak with new tongues.* Acts ii. 4; x. 46; 1 Cor. xii. 10, 28. The continuance of this gift in the church is attested by Irenæus in the second century.

18. *Take up serpents.* Luke x. 19; Acts xxviii. 5.—*Lay hands.* Acts v. 15, 16; ix. 17; xxviii. 8; James v. 14, 15.

19. *He was received up.* The ascension is related more fully by St. Luke.—*On the right hand of God.* In the place of the highest glory and blessing, as he had himself foretold; Matt. xxvi. 64; see Acts vi. 55.

up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

NOTE ON ST. PETER'S DENIALS AS RELATED BY ST. MARK.

The particular words of our Lord's warning to St. Peter, chap. xiv. 30, have been misunderstood by some learned commentators, but are likely to be better interpreted by plain people a little conversant with rural affairs. 'Nature teaches us,' says old Barton Holyday, 'that the cocks naturally crow at three especial seasons in the night; as they are distinguished and pointed out unto us by our English Varro, our authentic Tusser in his poetical Husbandry :—

'"Cock croweth at midnight times few above six,
With pause for his fellows to answer betwixt;
At three o'clock thicker; and then, as you know,
Like *All in to Matins*, near day do they crow:
At midnight, at three, and an hour ere day,
They utter their language as well as they may."'

This did not escape the exact observation of Milton, when he wrote in Comus :—

——— 'Might we but hear the village cock,
Count the night-watches to his feathery dames,
'T would be some solace yet.'

The other evangelists therefore use the phrase, 'before the cock crow,' to denote the second cock-crowing, as St. Mark does himself, chap. xiii. 35. But in St. Mark's more particular account, learnt in all probability from St. Peter, we see the apostle driven to his first denial before the first note of warning at midnight. This he does not heed, and repeats his denial a second and third time. But on the occasion of the third, the voice of the bird, and the simultaneous look of his injured, but forgiving Lord, awakened his sleeping conscience and remembrance. Let the Christian, wakened at the silent hour of the second cock-crowing, think of Peter.

NAMING OF JOHN THE BAPTIST.

THE GOSPEL ACCORDING TO ST. LUKE.

INTRODUCTION.

'LUKE, the beloved physician,' and companion of St. Paul, is said by the earliest church historians to have been a native of Antioch, the capital of Syria, the place where the disciples first bore the name of Christians. There, it is most probable, he was found by the believers, who were scattered abroad after the martyrdom of Stephen, who, when they arrived at Antioch, 'spake unto the Grecians, preaching the Lord Jesus,' and gained a great number of Gentile converts; Acts xi. 20, 21. For it has been with good reason supposed, that St. Luke was not of Hebrew descent, and the supposition is supported by the internal evidence of his own narrative. Where he speaks of himself as first becoming a companion of St. Paul at Troas (Acts xvi. 11), it seems to be implied that he had some time previously become a disciple of Christ; and St. Paul, though he speaks of him in terms of affection, does not call him 'his son in the faith,' as he does Timothy, Titus, and Onesimus, whom he had himself converted and received into the Church.

From Troas he went with St. Paul to Macedonia, was with him at Philippi, accompanied him in many of his subsequent voyages and journeys, and, when he took his last journey to Jerusalem, though he had joined with the disciples at Cæsarea in dissuading him (Acts xxi. 12), he would not be separated from him in that danger. He remained to minister to the Apostle while he was there, and afterwards during his imprisonmen tat Cæsarea; then partook all the sufferings of his voyage and shipwreck on the way to Rome; Acts xxvii. xxviii. He ends his history of the Acts of the Apostles with a short account of St. Paul's first imprisonment, or rather his detention as a prisoner at large, at Rome (Acts xxviii. 30, 31); but we learn from St. Paul's own words, that St. Luke was again with him at the time of his second imprisonment, and when he was near his crown of martyrdom; 2 Tim. iv. 6-11.

After St. Paul's death, we have no certain accounts of the following acts or ministry of this Evangelist. It seems most probable, from the testimony of Gregory Nazianzene, that he occupied himself in Achaia till his death. St. Jerome tells us that his remains, together with those of St. Andrew, were carried to Constantinople, and deposited there in the twentieth year of the Emperor Constantius, about A.D. 360. It does not appear to have been the belief of the Greek Church that he suffered martyrdom. On the contrary, Elias of Crete, who wrote in the eighth century, says expressly, 'that St. John and St. Luke did not meet with a violent death, but, after many sufferings for Christ and His Gospel's sake, returned in peace to Him who is the God of peace.'

It has often been observed by ancient as well as modern critics, that the style of St. Luke is more pure and cultivated than that of the other Evangelists. He wrote in Greek as his native language, whereas they seem to translate Hebrew forms of speech into Greek words. His science as a physician sometimes appears to shew itself in his description of our Lord's miracles of healing. But, what is of more importance, he records, perhaps more fully and freely than any other Evangelist, those acts and discourses which manifest our Lord's forgiving grace—such as the parable of the prodigal son, the visit to the house of Zaccheus, and the memorable words to the penitent thief upon the cross. Other portions, which are peculiar to St. Luke, will be noticed in the following notes; but it may be briefly said, that his is the most complete of all the Gospel narratives, beginning with the events which precede the birth of our blessed Saviour, and St. John the Baptist his forerunner, and ending with a more particular account of the Ascension, both in the close of the Gospel, and in the first chapter of the Acts.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while

CHAPTER I.

1–4. INTRODUCTION TO THE GOSPEL.

1. *Many have taken in hand.* St. Luke assigns three reasons for writing this gospel—1. That others had taken the same work in hand; 2. That he had peculiar opportunities of knowing the truth; and 3. That he desired to complete the instruction of Gentile converts represented by Theophilus.—*Many have taken in hand*, or 'attempted.' The ancient interpreters understood St. Luke to speak of some who had undertaken to do this without the guidance of inspiration, or authority from the apostles.

2. *Eyewitnesses, and ministers of the word.* The apostles and those 'who companied with them;' Acts i. 21.—*The word.* St. Luke here seems to use 'the Word' as St. John does, as an appellation of our Lord.

3. *It seemed good.* St. Luke was moved by considerations of personal fitness, though he wrote under the guidance of the indwelling Spirit.—*Having had perfect understanding*, or 'having accurately followed up.' The expression denotes that he had carefully traced the steps of our Lord in all his life, and ministry, and doctrine; 2 Tim. iii. 10.—*From the very first.* Not only from the beginning of John's ministry, with which St. Mark commences, but from the conception and birth of the Baptist, which this evangelist alone describes.—*In order.* This expression applies to the complete and systematic character of the narration, which begins earlier and ends later than the two prior evangelists, including, on the one hand, the birth of John, and, on the other, our Lord's ascension.—*Most excellent.* The same word is used by St. Paul in addressing the Roman governors Felix and Festus (Acts xxiii. 26, xxiv. 3, xxvi. 25, where it is twice rendered 'most noble'). Hence it is inferred that Theophilus was a person of rank or high official dignity, probably in one of the Greek cities.

4. *Know*, or 'know accurately.'—*The certainty*, the absolute certainty. Each word is carefully selected to shew completeness of knowledge and evidence.—*Instructed*, or 'catechised.' The word in the original from which 'catechism' is derived implies instruction given by word of mouth or by question and answer, distinguished from instruction in writing.

5–25. THE ANNOUNCEMENT OF THE BIRTH OF JOHN THE BAPTIST.

5. *Course of Abia.* The descendants of Aaron in the time of David consisted of twenty-four families, to each of whom that king assigned a course of ministry lasting eight days in regular succession; 1 Chron.

he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

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xxiv. 10. The course of Abijah, or Abia, was the eighth in order.—*Elisabeth.* The same name as that of Aaron's wife, Elisheba.

7. *They had no child.* God sometimes withholds, or delays, temporal blessings, that his righteous servants may more firmly rest their hope, affection, and comfort upon him.

9. *His lot was to burn incense.* Incense was the symbol of prayer (Rev. viii. 3, 4), and was probably offered with prayer; Exod. xxx. 6, 7, 8; Psalm cxli. 2.—*The temple.* The Holy Place, or priests' court, where the altar of incense stood. It was separated from the outer court by a curtain or veil.

10. *Without.* In the outer courts; men and women each in their own court.

11. *The altar.* This altar stood in the middle of the Holy Place, between the table of shewbread on the right side, and the golden candlestick on the left.

12. *Troubled.* As in the presence of a being of another condition and of higher power; see Judges vi. 22; Dan. x. 8; Acts x. 4; Rev. i. 17.

13. *Thy prayer is heard.* It cannot be supposed that Zacharias had now been praying for a son; being so old a man he had long since concluded that God had denied his petition. But the angel may allude to a prayer which he had made earnestly in former years.—*John.* The name signifies 'the Lord is gracious,' a name suitable to the forerunner of the gospel, by which the fulness of grace and mercy is bestowed on man.

14. *Thou shalt have joy.* The blessing long delayed will be the greater when it comes. What joy is like that of a pious parent in a holy child!—*Many shall rejoice at his birth.* The church, which keeps the festival of the birth of the forerunner as she does that of the Saviour.

15. *Great in the sight of the Lord.* Strengthened with the might of holiness and wisdom.—*Neither wine nor strong drink.* Such abstinence formed part of the vow of a Nazarite, and marked the Baptist as one specially set apart for God's service; see Num. vi. 2, 3.

17. *Before him.* Before the Lord, *i.e.*, the Lord Jesus, who is thus declared by the angel to be the Lord Jehovah.—*Of Elias.* See Matt. xi. 10. He was to be another Elijah in boldly rebuking vice, and patiently suffering for the truth's sake.—*To turn the hearts*, etc. Mal. iv. 6. 'He shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' The purification of family

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

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discipline and natural affections must prepare the way of welcome for the gospel-message.

18. *Whereby.* See Genesis xv. 8, and xvii. 17. The request for a sign implied doubt, but not absolute disbelief.

19. *Gabriel.* The same angel who was sent to Daniel (ix. 21-27) to predict the time of Messiah's coming, thus announces the approaching fulfilment of that prediction.—*Stand in the presence of God.* One of the highest angels, or princes (Dan. x. 13), who stands nearest the throne of God to receive and execute his commands; see Matt. xviii. 10.

20. *Dumb.* Both as a sign and a chastisement.

21. *The people waited.* They were waiting for him to come out and bless them; see Num. vi. 23-26.

22. *They perceived.* They concluded this from his appearance and gestures, as he beckoned unto them, or made signs.

25. *My reproach.* See Gen. xxx. 23; Psalm cxiii. 9; Isaiah iv. 1; liv. 1, and numerous passages in which children are represented as a blessing, a gift of God, and reward of obedience.

26–38. THE ANNUNCIATION OF THE BIRTH OF OUR LORD.

26. *Nazareth.* From this passage we learn that Nazareth was the residence of the Virgin's family before the birth of our Lord.

27. *Espoused.* See Matt. i. 18.

28. *Highly favoured.* Beloved of God, and visited with abundant grace from God.—*The Lord is with thee.* See Judges vi. 12.

29. *What manner.* What might be the purport or meaning of such a greeting.

30. *Fear not.* Above, ver. 12.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

32. *Shall be called.* Shall be acknowledged. This confession of faith in him as the Son of the Most High God should be in the mouth of all his true disciples; John xi. 27.—*The throne of his father David.* Isaiah. ix. 6, 7.

33. *Of his kingdom there shall be no end.* Dan. ii. 44; vii. 13, 14. His reign shall be established first over the obedient hearts of the house of Jacob; but it shall be extended to all nations, and to the end of time.

34. *How shall this be?* She asks in adoring wonder, not in disbelief.

35. *That holy thing,* etc. The holy Child, thus miraculously conceived and born, shall be exempt from the common condition of a mortal birth, and shall be truly the Son of God, God in the form of man.

36. *Thy cousin,* or kinswoman.

39-56. THE VISIT OF THE VIRGIN TO ELISABETH.

39. *The hill country.* The mountainous district assigned to Judah; see Joshua xv. 21-48.—*A city.* Possibly Hebron, a city belonging to the priests (Josh. xxi. 11), and pointed out by an old tradition as the birth-place of the Baptist.

41. *Was filled with the Holy Ghost.* The words therefore which follow are the direct results of inspiration, full of Elisabeth's own gracious humility and of truths made known to her by the Spirit.

42. *Blessed.* The same words addressed to the Virgin by the angel Gabriel.

43. *The mother of my Lord.* A recognition of the divinity of the unborn Child.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

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46. *Mary said.* This great hymn of praise and thanksgiving has a close resemblance to the song of Hannah, the mother of Samuel; see 1 Sam. ii. It is constructed on the model of the Psalms, with the same rhythmical and metrical arrangement.—*My soul doth magnify the Lord.* Mary turns from the mention of herself to extol the wonderful mercy of God; and her thoughts break forth into a song of holy joy.

48. *The low estate.* The humiliation of the blessed Virgin's family, descended as she was from the line of David; but the words denote also her lowliness of heart and mind.—*Shall call me blessed.* Blessed as chosen to be the instrument of the greatest of blessings.

49. *Hath done great things.* The God of all power and might has added this great honour to me to all his former graces and mercies.—*Holy is his name.* When we name his name, we speak of the Fountain and Author of all holiness. Psalm cxi. 9.

50. *On them that fear him.* The mercy shewn to me is an assurance of mercy to all humble and obedient souls.

51. *He hath shewed.* In the spirit of prophecy Mary describes the future effects of Christ's work as already accomplished.—*His arm.* The power of God manifested in the person of Christ.—*The proud,* etc. Haughty spirits are made the means of their own overthrow, despising the offer of mercy.

53. *The hungry.* Those who desire the food of life. The words have a spiritual meaning, as in our Lord's Discourse on the Mount; Matt. v. 6.—*The rich.* Those who, making their boast in the law, esteemed themselves rich and wanting nothing; Rev. iii. 17.

55. *As he spake to our fathers, i.e.,* in accordance with his promises; see Gen. xvii. 19; Psalm cxxxii. 11; Rom. xi. 28; Gal. iii. 16.

57–80. THE BIRTH AND NAMING OF JOHN THE BAPTIST.

59. *The eighth day.* According to the law; see Lev. xii. 3.—*They called,* etc. The name was given at the time when a child was circumcised.

60. *His mother answered.* She gives

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed,* and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be

the name, knowing that it was divinely commanded, being herself divinely inspired; see ver. 41.

63. *A writing table,* or 'tablet,' made usually of wood, or any hard material, and covered with wax, upon which the words were written with a steel pen.

67. *Prophesied.* Like the prophets of old, who 'spake as they were moved by the Holy Ghost,' Zacharias speaks of things to come.

68. *Visited and redeemed.* The God of Israel 'visited' his people when his Son came down from heaven. 'In his love and his pity he redeemed them.' The word means strictly 'ransomed,' and in a more general sense, as commonly in the Old Testament, 'delivered from bondage.' The word of Zacharias must be taken in the fullest and most exact signification, 'delivered from the bondage and penalty of sin by the blood of Jesus Christ.'

69. *Horn of salvation.* Thus David calls God 'the horn of his salvation,' Psalm xviii. 2. The horn is frequently taken as a symbol of strength and triumph in the Old Testament, as in 1 Sam. ii. 10; Psalm xcii. 9; cxxxii. 18.

70. *Since the world began.* In all the prophecies from Genesis iii. to Malachi.

71. *Enemies.* See Psalm xviii. 17. That we should be rescued from the world, the flesh, and the devil, the enemies of our salvation.

72. *Covenant.* See Gen. xvii. 1-21; Lev. xxvi. 42; Psalm cvi. 45.

73. *The oath.* See Gen. xxii. 15-18, and compare Psalm cv. 9, 10; Heb. vi. 13-17.

74. *Without fear.* In the spirit of filial obedience; 1 John iv. 18.

75. *In holiness and righteousness.* Eph. iv. 24.

76. *Of the Lord.* Isaiah xl. 3; Mal. iii. 1, and iv. 5. See Matt. xi. 10.

called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in

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77. *To give knowledge*, etc. This explains in what sense 'the way of the Lord' is to be 'prepared' in the heart of man, led by repentance to the hope of remission of sins; see chap. xxiv. 47.

78. *The dayspring.* This is a more correct translation than that given in the margin, viz., 'the branch.' The allusion is to the rising of the Sun of Righteousness; Mal. iv. 2. See the following verse.

79. *To them that sit*, etc. Isaiah ix. 2; lx. 2. Darkness in the sacred writings is a constant image of a condition of sin, ignorance, and misery—light, of purity, truth, and comfort; Acts xxvi. 18; 1 Pet. ii. 9.—*The way of peace.* Security from enemies, and inward peace of mind.

80. *Was in the deserts.* Chiefly in the wilderness of Judæa; see Matt. iii. 1. St. John passed the years between youth and manhood in holy solitude, waiting God's command for the time when he should declare his mission.

CHAPTER II.

1-20. OUR LORD'S BIRTH. ADORATION OF THE SHEPHERDS.

1. *Cæsar Augustus.* The Roman Emperor at that time. His name was originally Octavianus Cæsar; he received from the Senate the title of Augustus, which was borne by himself and his successors.—*That all the world should be taxed.* That is, all the Roman empire; it was a census taking an account of the age, estate, office, or profession of all persons; but in the territory of Judæa it took place after the Jewish manner, *i.e.*, at the place to which each person's family belonged.

2. *When Cyrenius was governor.* Cyrenius, whose name, in its Roman form, was Publius Sulpicius Quirinus, or Quirinius, appears to have been twice governor of Syria; the first time from B.C. 4 to A.D. 1, the time here referred to; the second about ten years later. See Dict. of the Bible under CYRENIUS. There is a later 'taxing' referred to by St. Luke (Acts v. 37), which was probably taken under the second government of Cyrenius.

3. *Every one into his own city.* Among the Jews the census was taken by tribes, races, and families, as from old time; Num. i. 2, 18. This could only now be

swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these

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done by each going to the place of his ancient family inheritance.

5. *To be taxed.* The census, though decreed by the Roman emperor, was ordered by the providence of God at this particular time, that our Lord might be born at Bethlehem; Micah v. 2.

7. *Her firstborn son.* See on Matt. i. 25.—*In a manger.* Our Lord was born of a poor mother, under a strange roof, in a lowly shed. Why? To condemn all worldly pride, to honour the state of honest poverty, to bid his followers endure hardship as the nurse of virtue.

8. *Shepherds.* Such were Abraham, Isaac, and Jacob, the fathers of their race. Such was David, before he was called to reign. The revelation was a foretoken of that gospel which 'giveth light and understanding to the simple.'

9. *The angel*, or, 'an angel.'—*The glory of the Lord.* A light surpassing earthly brightness.

10. *To all people*, or, to all the people of God, 'to the Jew first, and also to the Gentile.'

11. *A Saviour.* Remark the accordance between this announcement and the words spoken to Joseph before our Lord's birth; Matt. i. 21.

12. *A sign.* A token by which you may recognize the babe.

13. *The heavenly host.* The host of angels who surround the throne of God; see 1 Kings xxii. 19; 2 Chron. xviii. 18; Psalm ciii. 21.

14. *Glory*, etc. The effect of the incarnation is the manifestation of God's glory in heaven, and of peace (*i.e.*, the blessedness of reconciliation) on earth, to those in whom God is well pleased.

15. *As the angels*, or, 'as soon as.'

16. *With haste.* The haste of joy and holy desire.

17. *They made known.* Related the wonderful message brought to them by the angel, as heralds commissioned to make it publicly known.

things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

THE CIRCUMCISION.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a

19. *Kept.* Until the time came when it was fitting that all these circumstances should be divulged. — *Pondered.* Meditated earnestly and religiously upon the words; see chap. xi. 28.

21 38. THE PRESENTATION OF OUR LORD IN THE TEMPLE.

22. *The days of her purification.* Forty days from the birth of her child; Lev. xii. 2-4.

24. *A pair of turtle-doves,* etc. This offering proves the poverty of Joseph, since the sacrifice was to consist of a lamb with a young pigeon or turtle-dove, or, if the woman was 'not able to bring a lamb, two turtle-doves or young pigeons' would suffice; Lev. xii. 8.

man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of

25. *Consolation.* This word is commonly used by Jewish writers to express the deliverance of Israel from suffering; Isaiah xl. 1; lxi. 2.

26. *It was revealed*, or, 'it had been revealed,' by the word of the Lord; see ver. 29.—*The Lord's Christ, i.e.*, the Lord's anointed, a designation of the Messiah, in Psalm ii. 2; see Acts iv. 26.

27. *By the Spirit*, or, 'in the Spirit,' *i.e.*, under the influence of the Holy Spirit.

29. *Lettest—depart.* Simeon speaks of death as a deliverance. His service was now ended, after the accomplishment of all his hopes; and he can die in peace 'whose mind is stayed on God;' Isaiah xxvi. 3.

31. *Before the face of all people*, or, 'all nations.' Thus Simeon realizes the future manifestation of Christ's kingdom to the whole world; Psalm lxxxvi. 9.

32. *A light—Gentiles.* Isaiah xlix. 6. —*The glory of thy people Israel.* Among whom he was born, and to whom he was first made known.

34. *The fall.* The overthrow of those who should reject him, as the Pharisees, and other leaders of the Jews.—*Rising again*, or, 'resurrection,' 'rising from death to life,' a promise fulfilled in all converts.—*A sign*, etc. This prophecy has a long series of fulfilments, the highest in the crucifixion; 1 Cor. i. 23; Heb. xii. 3.

35. *A sword shall pierce.* The words warn the blessed Virgin of coming anguish at her Son's sufferings and death.—*That the thoughts.* The spectacle of Christ's sufferings, as well as the power of his word, will separate the true believers from the fearful and unbelieving; Heb. iv. 12.

36. *A prophetess—Tribe of Aser, i.e.*, Asher. She probably traced her descent from one of the pious families who, as we read in 2 Chron. xxx. 1-11, came from Asher, and Manasseh, and Zebulon, to keep the passover at Jerusalem, at the invitation of Hezekiah, six years before the captivity of the ten tribes.—*Of a great age.* Above a hundred years of age, if, as is probable, the eighty-four years spoken of in the next verse denote the period of her widowhood.

about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not

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37. *Fastings and prayers.* Compare 1 Tim. v. 5.

39–52. THE RETURN TO NAZARETH. OUR LORD'S ATTENDANCE AT THE PASSOVER.

40. *Grew, and waxed,* etc. The words shew the perfectness of our Lord's human nature, and its progressive development under divine grace. See ver. 52.

41. *At the feast of the passover.* Every Israelite was bound by the law to go to Jerusalem for the three great festivals—the Passover, Pentecost, and Tabernacles; Exod. xxiii. 14, and Deut. xvi. 16.

42. *Twelve years old.* At that age Jewish children were called 'Sons of the Law,' and began to take part in all religious observances.

43. *The days.* The seven days of the festival; see Exod. xii. 15; Lev. xxiii. 6.

44. *Supposing him,* etc. Families from the same neighbourhood were accustomed to travel together, and generally in great numbers; Joseph and the mother of our Lord doubtless felt that he was sure to be in his right place.

46. *After three days.* Reckoning, most probably, from the day when they first left Jerusalem, and therefore on the first day after their return to that city.—*The doctors.* The scribes and rabbis; among whom at that time were some men of high reputation. Our Lord is described as sitting, not, however, as is too commonly supposed, taking a place among the teachers, but, as became his age, hearing and asking questions, according to the usual form of catechetical instruction.

48. *Sorrowing.* Her tender motherly affection speaks as if forgetful of the heavenly nature of the Holy Child.

49. *How is it,* etc. The first recorded words of our Saviour. The question im-

CHRIST SITTING IN THE MIDST OF THE DOCTORS.

that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee,

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plies, that since they knew him so well, they ought at once to have known where to find him.—*My Father's business*, or, 'in my Father's house.' So the Syriac translation renders it; and it is perhaps preferable.

50. *They understood not.* The words implied more than they could then understand; they had yet to learn that he had but one object—to do his Father's work.

51. *Subject unto them.* An important statement taken in its connection with the preceding verse. The duty of filial obedience lies at the root of all duties, and during thirty years, with the single exception of what is here related, our Saviour's example is summed up in these words, He was 'subject unto them.'—*Kept all these sayings.* See ver. 19.

CHAPTER III.

1–20. THE MINISTRY OF JOHN THE BAPTIST. Matt. iii.; Mark i. 4-11.

1. *In the fifteenth year, i. e.*, A.D. 26. Tiberius succeeded Augustus on the 19th of August, A.D. 14. St. Luke, the Gentile evangelist, thus first connects the gospel narrative with the events of secular history.—*Pontius Pilate.* See note on Matt. xxvii. 2.—*Herod, i.e.*, Herod Antipas; his district included Peræa.—*Philip.*

"HE WAS SUBJECT UNTO THEM."

and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of

Son of Herod the Great; he governed the provinces Ituræa (so named from Jetur, son of Ishmael, Gen. xxv. 15) and Trachonitis, on the north-east of Galilee, about thirty seven years, and died A.D. 34. —*Lysanias* is mentioned by Josephus, but the notices are uncertain.—*Abilene.* A small district named from its capital Abila, eighteen miles north, about Damascus.

2. *Annas and Caiaphas.* Caiaphas was the ruling high priest, appointed by Valerius Gratus, the predecessor of Pontius Pilate. Annas, his father-in-law, who had previously held the office, retained the title, and on many occasions discharged the functions of the high priest.—*The word of God came.* This expression is commonly used in the Old Testament to denote the divine commission given to prophets; Jer. i. 2; Hosea i. 1; Micah i. 1.

3-9. See notes on Matt. iii. 2-6.

5. *Valley,* etc. This verse describes, in

him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my

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figurative language, the moral and spiritual hindrances in the way of the Gospel, such as baseness, pride, falsehood, and violence.

11-14. Remark the specific proofs of repentance enjoined by the Baptist.

13. *Exact no more.* St. John does not bid the publicans to give up their office as necessarily sinful, but to be strictly honest in discharging it; there was no fanaticism in his austere morality.

14. *The soldiers.* The word in the original implies that these were men then engaged in some military expedition or service.—*Do violence to no man.* The expression here used implies extortion by threats and force of arms, a common practice of soldiers in those days, and not unknown in ours.

16. See Matt. iii. 2.

19. See notes on Matt. xiv. 1.

21-38. OUR LORD'S BAPTISM AND GENEALOGY. Matt. iii. 1.

"WHOSE FAN IS IN HIS HAND."

beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

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23. *Jesus himself*, etc., *i.e.*, our Lord began his ministry being about thirty years of age.—*Joseph, the son of Heli.* The genealogies given by St. Luke and St. Matthew differ from David to Joseph; see note on Matt. i. 16.

38. *The son of Adam.* Thus the Gentile evangelist traces our Lord's descent to the progenitor of the whole race of man.

CHAPTER IV.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias.

CHAPTER IV.

1-13. THE TEMPTATION. See notes on Matt. iv. 1-10; Mark i. 12, 13.

2. *Being forty days tempted.* The temptation therefore proceeded through the whole time of fasting.

5. *In a moment of time.* See note on Matt. iv. 8. The temptations are recorded in a different order by the two evangelists.

14-32. OUR LORD PREACHING IN GALILEE, AND REJECTION AT NAZARETH.

16. *He came to Nazareth.* St. Luke alone gives a detailed account of our Lord's first appearance as teacher in his native city.—*Stood up for to read.* Our Lord stood up to shew that he was prepared to read and expound the Scriptures; this was customary with those who claimed the office of teachers; see Acts xiii. 15, 27, and xv. 21.

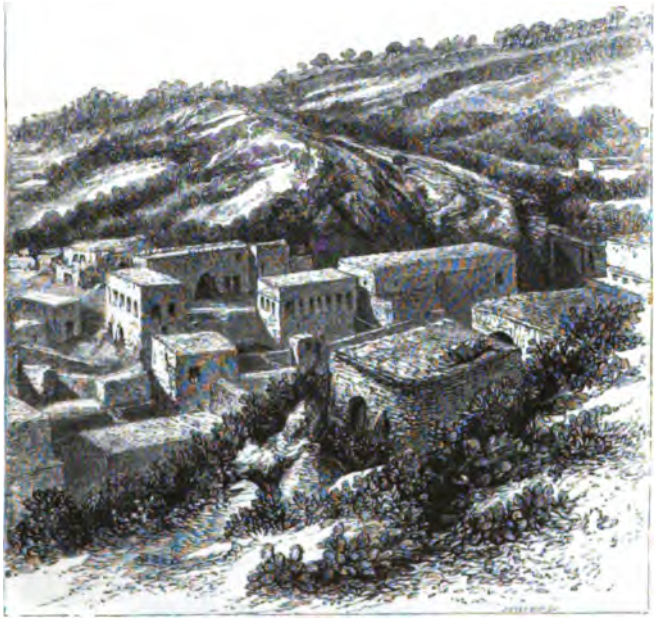
17. *Was delivered unto him, i.e.,* by the minister of the synagogue, whose duty it was to see that all things were done decently and in order.—*Opened the book,* or 'unrolled' a roll of parchment containing the prophecies of Isaiah. The custom was to read a portion of the law, and afterwards a passage from one of the pro-

And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all



NAZARETH.

phets, according to a regular arrangement. At present the old copies of Scripture used in the Jewish synagogues are written on long scrolls rolled on two pieces of wood.—*He found the place, i.e.*, either the place appointed for that day's reading, or that which he, as Lord of the Sabbath, selected for the occasion.

18. The passage is quoted with some variation from the Septuagint version of Isaiah lxi. 1, 2.

19. *The acceptable year of the Lord.*

them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

The time when God would visit and redeem his people. The year of jubilee, which was proclaimed every fiftieth year by the sound of trumpets (see Lev. xxv. 8), was a type of the redemption effected by the coming of Christ.

20. *Sat down.* Our Lord follows the custom of the scribes, who read the sacred books standing, but sat while they expounded them; Matt. xxiii. 2.

21. *Fulfilled in your ears.* St. Luke gives the first words, or substance of our Lord's discourse, which shewed that the words of Isaiah were fulfilled by his preaching the gospel.

22. *Bare him witness.* Testified, though it seems to have been unwillingly, their wonder and admiration at his power in teaching; see Matt. xiii. 54-56.

23. *Heal thyself.* Our Lord interprets the thoughts of his countrymen, that his preaching ought to be attested there, as at Capernaum, by miraculous works, and that of all persons they, as his townspeople, had the first claim upon his attention.

24. *No prophet is accepted*, etc. See Matt. xiii. 57. Our Lord answers one proverb by another, the truth of which has been often experienced. Those who most excel in wisdom or virtue are most exposed to envy from their nearest friends or kinsmen. 'A philosopher,' said a wise heathen, 'has a hard life in his own country.'

25. *I tell you.* The examples chosen by our Lord, prove that God works miracles according to his own good will, and not according to the expectations or wishes of men.—*Elias.* See 1 Kings xvii.

26. *Sarepta.* 1 Kings xvii. 9. Zarephath, which belonged to Zidon.

27. *Eliseus.* Elisha; see 2 Kings v. 8.

28. *With wrath.* The unbelieving Jews are in other instances exhibited as full of wrath at any indication of mercy to the Gentiles; see Acts xxii. 22; 1 Thess. ii. 16.

29. *The brow of the hill.* Nazareth is built on the steep side of a hill, which terminates in a cliff or precipice of about thirty or forty feet, overhanging a convent at the south-west corner of the town.

30. *Through the midst of them.* The words imply that they gave way, either overawed by the majesty of his presence,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER V.

AND it came to pass, that, as the people pressed upon him

or subdued by a putting forth of his indwelling power.

31. *To Capernaum.* See ver. 23. St. Luke has before spoken of our Lord as taking up his abode for a season at Capernaum.

33-39. THE HEALING OF A DEMONIAC, AND OF PETER'S WIFE'S MOTHER AT CAPERNAUM. Mark i. 23-31, and Matt. viii. 14-17.

35. *Hurt him not.* A point noted by St. Luke only. Throughout this Gospel we find minute notices in cases of healing, such as may seem to denote the skill of the physician expressing itself in the terms used by the evangelist.

39. *Rebuked the fever.* So he is said in St. Mark to rebuke the winds and waves: 'for all things serve him;' Mark iv. 39.

40-44. OTHER MIRACLES. JESUS TEACHING IN GALILEE. Mark i. 32-39.

CHAPTER V.

1-11. THE MIRACULOUS DRAUGHT OF FISHES, AND CALL OF FOUR APOSTLES. Matt. iv. 18-22, and Mark i. 16-20.

to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and

5. *Master.* This word and the conduct of Simon Peter throughout indicate a previous knowledge of our Lord. His first introduction to Jesus is related in St. John i. 41-43.—*All the night.* As usual with fishermen; see John xxi. 3.

8. *Fell down.* This act and the words spoken by St. Peter shew his thankfulness, mixed with humility and wonder, at the divine power and goodness of our Saviour. Compare the words of Jacob, Gen. xxxii. 10.

12-14. HEALING OF THE LEPER. See Matt. viii. 2-4; Mark i. 40-45.

18-26. HEALING THE PARALYTIC. Matt. ix. 2-8; Mark ii. 3-12.

26. *Strange things.* Literally, 'things contrary to our expectation.'

doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

27–39. THE CALL OF LEVI AND THE QUESTION CONCERNING FASTING. Matt. ix. 9-17; Mark ii. 13-22.

33. *They said, i.e.*, the disciples of John and of the Pharisees.

35. *Then shall they fast.* In their sense of fulfilling this saying, the primitive Christians observed the anniversary of our Lord's passion as a time of solemn fast, which the Church still keeps.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

CHAPTER VI.

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

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39. *No man.* This saying is recorded by St. Luke only. It is another similitude expressing the same truth as those which precede, that men must be won gently to forsake things to which they have been accustomed.

CHAPTER VI.

1-5. PLUCKING CORN ON THE SABBATH. Matt. xii. 1-8, and Mark ii. 23-28.

1. *The second sabbath*, etc. Probably the sabbath of Pentecost. The first great sabbath was that of the Passover; the next in dignity was this of Pentecost, in the time of harvest.

6-11. HEALING OF THE WITHERED HAND. Matt. xii. 9-13; Mark iii. 1-5.

12-19. THE APPOINTMENT OF THE TWELVE. See notes on Matt. x. 2-4.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men

12. *All night in prayer.* The Chief Shepherd, now about to choose the first pastors for his church, prepares for it by this season of watching to pray alone—a pattern to all whose office it should afterwards be to ordain ministers of his word; see Acts xiii. 3.

16. *Judas.* Called Lebbeus by St. Matthew, and Thaddeus by St. Mark.

17. *In the plain*, or, on 'a level place,' like to the level space described in note on Matt. v. 1.—*The company*, or, 'a crowd of his disciples,' here distinguished from the twelve.

20–49. THE SERMON ON THE PLAIN. This discourse is substantially the same as that recorded by St. Matthew. It is probable that our Lord repeated it with some variations and in a shorter form on more than one occasion.

24. *Woe unto you.* These woes, which are not found in St. Matthew's record of the Sermon on the Mount, are contrasted with the preceding blessings.—*Your consolation.* All your comfort, which you have placed in present enjoyment; see chap. xvi. 25; Matt. vi. 2, 5.

26. *When all men shall speak well of you.* Psalm xlix. 18. It was a saying of the venerable Bede, Flattery is the nurse of sin, as oil feeds flame. 'The friendship of the world is enmity with God;' James iv. 4.

shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good

38. *Shall men give*, or, 'shall be given.' The phrase is equivalent.

41. *Perceivest*, or, 'considerest,' as the same original word is correctly rendered in Matt. vii. 3.

treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

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48. *Digged deep*, or, he digged and went deep; the expression denotes persevering and unwearied labour.

CHAPTER VII.

1-10. THE HEALING OF THE CENTURION'S SERVANT. Matt. viii. 5-13. St. Luke's account of the circumstances of this event is fuller than that of St. Matthew, who leaves unnoticed the sending of the Jewish elders.

3. *The elders of the Jews.* Probably the chiefs of the synagogue in the place where he dwelt.

5. *He hath built us a synagogue.* Supplying the cost, or employing the labour of the soldiers under him to do it. Roman officers often so employed military labour, in time of peace, in public works.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

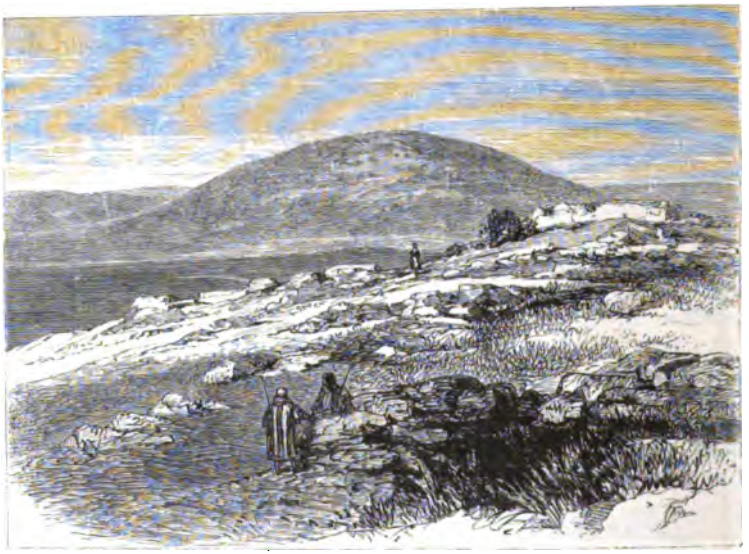
12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on



MOUNT TABOR AND VILLAGE OF NAIN.

11-16. THE RAISING OF THE WIDOW'S SON AT NAIN. This miracle is recorded by St. Luke only.

11. *Nain.* Situate a few miles south of Mount Tabor, on the northern slope of the rugged and barren ridge of Little Hermon.

12. *Carried out.* The Jews appear usually to have had private family burial-places, and buried their dead outside of the city walls.

13. *When the Lord saw her.* The ancients notice three modes of conferring the blessing wrought by our Lord in his miracles; first, in answer to the prayer of the afflicted person himself, as in the case of the leper, chap. v. 12; next, in answer to the prayer of friends for the sufferer, as in the case of the centurion's servant; thirdly, where he acts unasked, moved only by his own mercy and pity, as where he raises the widow's son.

14. *The bier.* An open coffin, in which the corpse was laid with uncovered face.

all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

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16. *Fear.* Reverential fear, with joy; see chap. i. 65. Unlike the fear of the Gadarenes described in chap. viii. 37.

17–35. THE MESSAGE OF ENQUIRY FROM ST. JOHN. See notes on Matt. xi. 2-19.

29-30. These two verses are a parenthesis inserted by St. Luke.—*The publicans justified God.* Acknowledged and declared his righteousness.—*The Pharisees rejected the counsel of God.* Frustrating his purpose to themselves by their unbelief.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

36–50. THE ANOINTING OF THE FEET OF JESUS BY A PENITENT WOMAN. This transaction is related by St. Luke only. It appears to be distinct from the anointing at Bethany by Mary the sister of Lazarus.

39. *Would have known.* The Pharisee assumes that, had our Lord known who she was, he would have forbidden her approach. How little did he understand the divine mercy of his guest!

40. *Simon, I have somewhat to say unto thee.* The pattern of mild reproof in this address, and in the little parable that follows, can hardly fail to strike any feeling mind.

42. *Nothing to pay.* Whether the offence be in itself great or small, the sinner has no means whatsoever of atoning for it; the discovery of this incapacity is the first condition of free forgiveness.—*Frankly.* Of free grace and favour.—*Which will love him most.* Our Lord approves the answer of Simon to this question; but it is his own divine wisdom that has guided him to the answer.

43. *He, to whom he forgave most.* He who feels most acutely the depth of guilt will also feel most acutely the love of God in forgiving him.

44. *Water for my feet.* As was customary when guests entered a house. Simon's conduct appears to have been that of a host who receives an ordinary guest with no special marks of honour or courtesy.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the

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47. *For she loved much.* Her love attests the state of mind which will ever be found in a penitent forgiven.—*To whom little is forgiven.* Little in his own estimate. He must feel the guilt of sin to know the need, and rejoice in the gift of pardon.

48. *Are forgiven*, or, 'have been forgiven.' Our Lord thus declares authoritatively the forgiveness already granted by Divine love to the penitent. The remission of sins is granted when the conditions on man's part are fulfilled; it is sealed and conveyed to the conscience when authoritatively declared by Christ and his ministers; it will be finally assured by the sentence at the last day.

49. *Who is this?* See Matt. ix. 3; Mark ii. 7.

50. *Go in peace.* Our Lord's salutation to those whom he accepted, and his parting word to those whom he approved; John xiv. 27.

CHAPTER VIII.

1-3. OUR LORD'S PREACHING IN GALILEE WITH THE APOSTLES AND MINISTERING WOMEN.

3. *Joanna and Susanna.* The names of these ministering women are given only by St. Luke. The name of the first, as the wife of Herod's steward, may shew that there were believers in the court of that wicked prince, as St. Paul afterwards found Christians in the household of Nero; Phil. iv. 22.

4-15. PARABLE OF THE SOWER. Matt. xiii. 1-8; Mark iv. 1-20.

kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the

15. *With patience*, or, perseverance, the crowning grace of Christians; see Matt. xxiv. 13.

16–18. TALENTS TO BE EMPLOYED. Mark iv. 21-25. The words appear to have been spoken with some slight variations on different occasions.

19–21. CHRIST'S MOTHER AND HIS BRETHREN. See Matt. xii. 46-50; Mark iii. 31-35.

22–25. CHRIST STILLING THE STORM. Mark iv. 35-41.

23. *Were filled*, or, were filling.

country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

SEA OF GALILEE LOOKING SOUTH.

26–39. THE DEMONIAC AND THE HERD OF SWINE. Matt. viii. 28-34; Mark v. 1-20.

27. *Ware no clothes*, etc. St. Luke describes the symptoms of raving madness in this sufferer nearly as St. Mark does, at length. St. Matthew mentions two demoniacs as having been healed.

31. *The deep*, or, the abyss, or, as the word is rendered in the Revelation, the bottomless pit to which evil spirits are consigned for punishment; Rev. ix. 1; xx. 3.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she

37. *Besought him to depart.* These unhappy men seem to have been more alarmed at the destruction of their swine, than touched with a sense of the mercy that had healed a suffering fellow-countryman of their own.

40–56. THE RAISING OF THE DAUGHTER OF JAIRUS. HEALING OF THE INFIRM WOMAN. See Matt. ix. 18-26; Mark v. 21-43. The account of St. Luke is fuller and more minute than those given by the other evangelists.

40. *Was returned*, to Capernaum. See Matt. ix. 1.—*Gladly.* The word is not expressed but implied in the original.

42. *One only daughter.* So in the former miracle, chap. vii. 12, it was the widow's only son, and at Bethany, John xi. 2, the only brother. Our Saviour's mercy listens most to the call of tender natural sorrow.

had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

48. *Thy faith hath made thee whole.* The poor woman's timid and humble faith was rewarded by the exercise of power in healing her disease. The touch of that humble faith availed more than the thronging and pressing of the multitude. And the gift of peace to her soul was added to the gift of health.

50. *Fear not.* Before he has time to doubt, his faith is thus sustained; see Mark v. 36.

52. *She is not dead, but sleepeth.* To Christ death is but a sleep, from which his voice can waken in a moment. Compare John xi. 11.

55. *Her spirit came again.* The words remind us of the separate existence of the departed spirit; Eccles. xii. 7.

CHAPTER IX.

1-6. THE FIRST APOSTOLIC MISSION. Matt. x. 5-42; Mark vi. 7-13. The discourse of our Lord is given most fully by the first evangelist.

7-9. THE IMPRESSION MADE BY OUR LORD'S WORKS UPON HEROD ANTIPAS. Matt. xiv. 1-12; Mark vi. 14-29.

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words,

10–17. THE FEEDING OF FIVE THOUSAND MEN. Matt. xiv. 13-21; Mark vi. 30-44.

10. *Went aside privately.* In a ship across the lake.—*Bethsaida.* Bethsaida Julias, a town situate on the north of the lake, distinct from the Bethsaida near Capernaum.

18–27. THE CONFESSION OF ST. PETER. Matt. xvi. 13-28; Mark viii. 27, ix. 1.

of him shall the Son of man be ashamed, when he shall come, in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at

28–36. THE TRANSFIGURATION. Matt. xvii. 1-8; Mark ix. 2-8.

32. *Were heavy with sleep*, or, 'had been oppressed with sleep.' This seems mentioned to give force to the awakening power of the vision, prevailing over their natural weariness.

33. *As they departed*, or, 'were departing.' The apostle hoped to stay them by his earnest pleading.

35. *My beloved Son*. The word is applied to our Lord in Matt. iii. 17, xii. 18; Eph. i. 6; Col. i. 13.

37–42. THE HEALING OF A YOUTH POSSESSED BY AN EVIL SPIRIT. Matt. xvii. 14-21; Mark ix. 14-29. The fullest account is given by St. Mark.

43–45. THE SECOND ANNOUNCEMENT OF OUR LORD'S DEATH. Matt. xvii. 22, 23; Mark ix. 30-32.

the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

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45. *That they perceived it not.* It was in accordance with the divine purpose that their minds should be gradually prepared for an event, which they could not understand or realize until it was accomplished.

46–50. THE APOSTLES ARE ADMONISHED TO HUMILITY AND CANDOUR. Matt. xviii. 1-6; Mark ix. 33-37. The fullest account is given by St. Mark.

51–62. OUR LORD'S DISCOURSES ON HIS WAY TO JERUSALEM. This portion of the sacred history is narrated with peculiar fulness by St. Luke.

51. *When the time was come.* The meaning of the original is 'when the days of his being received up were fulfilling.' —*Stedfastly set his face.* The expression implies a fixed immovable purpose, with a full consciousness of the sufferings which awaited him. There may be a reference to Isaiah l. 7.

53. *They did not receive him.* Being offended that, instead of sanctioning their own form of worship at Gerizim, he was now journeying to the service of the temple at Jerusalem; see notes on John iv. 20.

54. *James and John.* See note on Mark iii. 17.—*Elias.* See 2 Kings i. 9-12.

55. *Ye know not.* The word means 'you do not understand or realize the spirit of love which should rule in my disciples,' you think you are zealous for my honour, while you are yielding to anger at your repulse. St. John had fully realized this truth when, some few years later, he went with St. Peter to bestow the gift of the Holy Ghost on the Samaritans; Acts viii. 14-17.

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The

60. *Preach the kingdom of God.* The duty of making known and preaching God's revealed truth, must not be set aside on the plea of private duties, unless some strong necessity or urgent office of charity intervene; see Matt. viii. 22.

61, 62. The man who guides the plough must keep his eye fixed on it, or the furrow will not be straight; so is it with the Christian, and above all with the preacher of the gospel; he will not be adapted for his special service without singleness of purpose; see chap. xvii. 32.

CHAPTER X.

1-16. THE MISSION OF THE SEVENTY. This is not noticed by the other evangelists. The special object was doubtless to prepare the people for the approaching revelation of the kingdom of God. The instructions given to the seventy correspond generally with those addressed to the apostles, which are more fully recorded by St. Matthew ix. and x.

2. See Matt. ix. 37.

3, 4. These instructions enjoin greater haste and imply greater present danger than in the case of the previous mission of the twelve apostles; hence the injunction 'salute no man,' *i.e.*, avoid the lengthened and ceremonious salutations then, as now, common in the East. Compare 2 Kings iv. 29.

kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

13–15. See Matt. xi. 21-23.

17–24. RETURN OF THE SEVENTY.

17. *Even the devils.* The evil spirits were expelled by adjurations in the name of Jesus.

18. *I beheld.* I saw it, while you were on this mission, being in spirit with you. Our Lord expresses his joy in the success of his disciples as a pledge of that power by which the dominion of Satan will be finally overthrown. Compare Isaiah xiv. 9-15, and Rev. xii. 7-12.—*As lightning.* Compare chap. xviii. 24.

19. *Serpents*, etc. All evil and destructive agencies, whether physical or spiritual.

20. *Rejoice not.* Not all good Christians have the power of working wonders, but all have their names written in heaven. Rejoice not in gifts peculiar to yourselves, but in your share of the common blessedness, as believers in Christ, and therefore children of God and inheritors of the kingdom of heaven.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him,* and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him,* and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him,*

34 And went to *him,* and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

21, 22. See Matt. xi. 25-27.
24. Matt. xiii. 17.

25–28. QUESTION OF THE LAWYER. Matt. xxii. 35-40.

29–37. PARABLE OF THE GOOD SAMARITAN.

28. *This do, and thou shalt live.* Compare Lev. xviii. 5; Ezek. xx. 11.

29. *To justify himself.* The man desires some interpretation of the word 'neighbour' narrowing its application so as to include those only whom he recognised as brethren, *i.e.*, Hebrews as distinguished from heathens and Samaritans. Our Lord's parable bids him not so much to enquire who are his neighbours, as to learn the spirit of love to guide him to do all the good he can.

30. *To Jericho.* The road passes through a dreary solitude, then, as now, infested by robbers, called the 'red' or 'bloody way.'

31. *A certain priest.* Who ought to have exemplified the duties enjoined by the law and prophets; see Exodus xxiii. 4, 5; Deut. xxii. 1-4; Isaiah lviii. 7.

32. *Came and looked on him.* With curiosity, but without pity.

33. *Had compassion.* That was the essential difference, one of heart and spirit, of which the outward acts were but the expression.

34. *Oil and wine.* Remedies then usually prescribed by physicians, wine to cleanse the wound, oil to assuage the smart.

35. *Two pence.* A sufficient sum to defray expenses until his return, being two

ROAD FROM JERUSALEM TO JERICHO.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When

days' wages at harvest time; see Matt. xx. 2.

36. *Was neighbour*, or, 'became' a neighbour, did the duty of a neighbour.

37. *He that shewed mercy.* The lawyer thus answers himself, and learns that no man is to be regarded as a stranger who can be relieved by any help of ours. The Christian church has commonly added a spiritual allegory to the interpretation of this parable; but this may be better left for the pulpit.

38-42. MARTHA AND MARY.

38. *A certain village.* The residence of Martha was at Bethany, 'a mountain hamlet, perched on a broken plateau of rock, the last collection of human habitations before the desert hills which reach to Jericho.'—*Martha.* The sister of Lazarus; she appears to have been the elder, and mistress of the house.

40. *Was cumbered.* Literally, 'was distracted,' called in different directions by the service of her house, and preparations for the guests who were to be received, our Lord and his disciples.—*My sister hath left me.* The expression implies that Mary had quitted her side while so engaged; perhaps when all had been done which Mary herself deemed necessary.

41. *Thou art careful and troubled.* Her needless anxiety of mind manifested itself in her outward hurry and trouble. The loving spirit of the reproof is marked by the repetition of her name. Compare chap. xxii. 31.

42. *One thing is needful.* Compare Matt. vi. 25. The one thing needful is that which the immortal spirit needs, the doctrine of eternal life.—*Mary hath chosen that good part.* Martha's part was good; but Mary's was better. Not even services of charity must interfere with, or prevent, our setting apart a portion of time for sacred meditation, or listening to the lessons of heavenly truth, which Christ came to make known to man.

CHAPTER XI.

1-13. CHRIST TEACHES HIS DISCIPLES TO PRAY. LESSONS OF PERSEVERANCE IN PRAYER.

1. *Teach us to pray, as John also taught his disciples.* We do not elsewhere read of John the Baptist, that he taught his disciples a form of prayer: but it is suitable to his character as a preacher of repentance, that he should have given them words in which to confess their sins.

2-4. See notes on Matt. vi. 9-13.

ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of

5. *At midnight.* It is not unfrequent in the East, and in other hot countries, to travel in the cool of the night.

7. *Shut*, or, 'barred.'—*My children are with me.* All the household are retired to rest: there is no one up and ready to serve. There is a grateful recognition of parental duty in the father's unwillingness to disturb his children.

9-13. Matt. vii. 7-11.

12. *A scorpion.* Probably the scorpion's egg, as it is called, is here meant, the young scorpion being a round worm or grub, in appearance like an egg.

14-36. CHRIST ACCUSED OF CASTING OUT DEVILS BY BEELZEBUB, AND ASKED FOR A SIGN FROM HEAVEN. See Matt. xii. 22-45; Mark iii. 22-30.

27. *A certain woman lifted up her*

God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark,

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voice. She was doubtless a mother: her devout admiration of our Lord's words emboldens her to bless him, and call his mother happy among women.

28. *Yea rather, blessed.* More blessed was the Virgin Mother in that she kept his sayings in her heart (chap. ii. 51), than in having been his mother. But this blessedness belongs also to all the faithful hearers of his word.

34, 35. Matt. vi. 22, 23.

36. *The whole shall be full of light.* The reason of man, when his desires are guided by the love of truth, will direct his steps in safety: he will walk at liberty, for he has cast away the works of dark-

the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It

ness, and put on the armour of light; see 1 John i. 7.

37–54. DISCOURSE AGAINST THE PHARISEES. Matt. xxiii.; Mark vii. 1-23.

38. *That he had not first washed.* Matt. xv. 2.

39. *Ravening.* Rapine, or extortion. Matt. xxiii. 25.

41. *Give alms of such things as ye have.* Compare Isaiah i. 16-18; Micah vi. 8, and the prophet Daniel's counsel to Nebuchadnezzar, iv. 27. The soul is purified, while it is employed in works of brotherly love, and the ministry of mercy.

44. *As graves which appear not.* This discourse generally corresponds with that recorded by St. Matthew; but there is a little difference here. Our Saviour, repeating his warnings at different times, may have used similitudes a little varying from each other. In St. Matthew it is 'whited sepulchres.' Both are expressive of deceit, but this speaks rather of danger meditated under disguise, the other of hypocrisy clothed under pretence of sanctity.

48. *Ye bear witness.* See note on Matt. xxiii. 29.

52. *Ye have taken away the key of*

shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

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knowledge. See Mal. ii. 7. By not imparting the truth to those who seek it, you are those who shut the door of a public store-house, with which they have been intrusted, instead of supplying food to the needy in the time of dearth.

53. *Began to urge him vehemently.* The effect of our Lord's discourse shewed that he had only too truly spoken of these adversaries, and shewed how their pride and envy resisted the warnings.

CHAPTER XII.

1-12. DISCOURSE TO THE DISCIPLES. WHO ALONE IS TO BE FEARED. GOD'S PROVIDENCE AND PROTECTION.

1. *The leaven of the Pharisees.* Matt. xvi. 6. This discourse contains many sayings recorded in different places by St. Matthew; see Matt. x. 26-33; Mark viii. 15, iv. 22.

7. *Fear not.* He has just before been

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life,

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teaching that God is to be feared for his power to punish the wicked; but this fear is not to overwhelm the faithful servants of God, who trust in him for protection.

12. *The Holy Ghost shall teach you.* We see this promise fulfilled in Acts iv. 8, vi. 10. Compare chap. xxi. 14, 15.

13–21. WARNING AGAINST COVETOUSNESS. PARABLE OF THE RICH FOOL.

13. *Master, speak to my brother.* It would seem that the Jews sometimes sought the arbitration of their elders or teachers, in questions of disputed ownership, or equitable division of property. This man may have thought that our Lord's wisdom marked him as suitable to be an arbitrator.

14. *Who made me a judge or a divider?* Our Lord speaks with some allusion to the case of Moses; Exod. ii. 14. As in the question about the tribute-money, Matt. xxii. 21, he declines all jurisdiction in temporal matters. His kingdom was not of this world.

15. *Beware of covetousness.* Perceiving that it was covetousness which prompted this man's appeal to him, he turns his discourse to a warning against that sin.—*A man's life consisteth not, i.e.*, His riches cannot lengthen his life; much less is his true life, blessedness, and the hope of immortality, to be found in riches, as if they were conducive to it; but rather are they destructive of the life of God in the soul, as may be seen from the following parable.

18. *My fruits and my goods.* He seems to be represented as speaking of them as his own, forgetting that they were the gift of God; Psalm xlix. 11, 12.

19. *I will say to my soul.* There may be a warning in the language here also; he speaks to his 'soul,' while he seems to have no thought but of pampering and indulging his body.

20. *Thou fool*, or, 'thou senseless one.' The word in the original is equivalent to 'Nabal,' 1 Sam. xxv. 25; see Psalm xlix. 20; James iv. 13, 14.

22–34. LESSONS OF TRUST IN GOD. Matt. vi. 25-34.

22. *Therefore I say unto you.* The following discourse is thus connected with the preceding parable; see notes on Matt. vi. 25, etc.

what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the king-

WOMEN OF NAZARETH HEATING THE OVEN WITH DRY GRASS.

24. *The ravens.* Job. xxxviii. 41; Psalm cxlvii. 9.

31. *All these things.* The blessings of this life; which are to be sought only in sufficiency for our daily needs; Gen. xxviii. 20, 21.

dom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his houshold, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

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32. *Little flock.* The Good Shepherd speaks to those who confide in his care. The answer of the confiding soul is prepared for us by the inspired Psalmist; Psalm xxiii.

33. *Sell that ye have.* This precept was fulfilled in a remarkable manner by the first new disciples after the day of Pentecost; Acts ii. 44, 45.

34. *There will your heart be also.* Matt. vi. 21. Our thoughts will be most occupied with those things on which our love is placed. What is it that we are most apt to think of, when our minds are unoccupied by worldly business?

35-48. EXHORTATIONS TO WATCHFULNESS. Matt. xxiv. 42-51.

35. *Let your loins be girded.* Like pilgrims ready to take a long journey; 1 Peter i. 13.—*Your lights burning.* Like servants watching for their master's coming, as explained in the following verses.

38. *The second watch.* The night was divided into four watches; the first ending at nine o'clock in the evening; the second at midnight; the third at three in the morning, which is called the 'cock-crowing' in Mark xiii. 35; the fourth extending to sun-rise. The second and third are here mentioned as seasons at which vigilance is more especially needful, to guard against surprise.

41. *Lord, speakest thou this parable unto us?* St. Peter seems rightly to suppose that watchfulness is a duty primarily concerning the pastoral charge. And our Lord, in the following verses, answers his

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him;

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question in that sense. But the lesson is also for all; see Mark xiii. 37.

46. *Will cut him in sunder*, or, 'cut him off' from the company of the faithful; see Matt. xxiv. 51.

47. *That servant, which knew his lord's will.* It aggravates the guilt of every sin, when it is committed against better knowledge. The knowledge, against which we have wilfully transgressed, will be remembered in the sentence passed against every soul that doeth evil; Heb. x. 26. Compare the threatenings against the unbelieving cities.

49–59. SIGNS AND EFFECTS OF OUR LORD'S COMING.

49. *Fire.* The work of the Holy Spirit upon the conscience, trying, cleansing, and enlightening the soul. Our Lord's words express his earnest desire that this work could be already begun. But he must first undergo his appointed sufferings; see John vii. 39; and the verse next following.

50. *Baptism.* His own sufferings and death; Mark x. 38.

51. See Matt. x. 34.

54. Matt. xvi. 2, 3.

58. Matt. v. 25.

lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this

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CHAPTER XIII.

1-9. DEATH OF THE GALILÆANS. PARABLE OF THE BARREN FIG-TREE.

1. *The Galilæans.* There is no other historical record of this act of Pilate. The Galilæans here mentioned are supposed to have been followers of 'Judas of Galilee,' a turbulent party-leader (Acts v. 37; Josephus, Antiq. xviii. 1) who attempted to give a colour of religion to his doctrine of insurrection against the Romans.—*Whose blood Pilate had mingled with their sacrifices.* It is probable that they had come up to Jerusalem to offer sacrifice at one of the solemn feasts, but to use the occasion for making a sedition in the city. Pilate, being informed of their intention, had sent soldiers, who slaughtered them as they were thus engaged, and mingled their blood with that of the beasts which they had newly slain in the court of the temple.

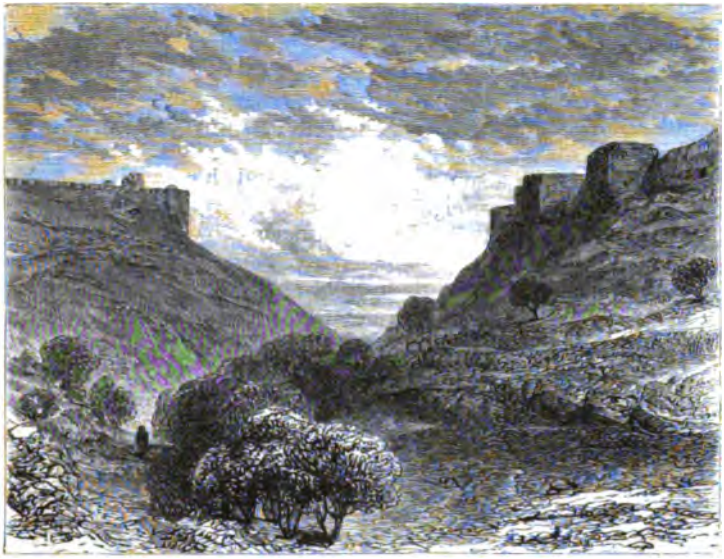
2. *Suppose ye,* etc. Our Lord saw what was in the thoughts of the persons who came to report this act of slaughter. It is too natural to us to interpret calamities as tokens of divine displeasure; it was the case with Job's friends; Job viii. 6; xxii. 5-10.

3. *I tell you, Nay.* 'The sufferings of the few,' says St. Cyprian, 'are the warnings of the many.' There seems to be something prophetic in the words of our Lord, 'Except ye repent, ye shall all likewise perish.' For in the destruction of Jerusalem numbers of rebellious Jews died, like these Galilæans, by the swords of the Romans in the courts of the temple. But the doctrine is for all times. This severe judgment, which we pass on the sufferings of others, is only one of the ways of self-deception and of speaking peace to ourselves.

4. *Upon whom the tower in Siloam fell.* Our Lord refers to another known instance of a sudden calamity: but in this there was no offence on one side, and wrath taking vengeance on the other; it was only a sad accident. But his inference is, If you cannot reasonably suppose that this was a special judgment on the sufferers, neither can you say it of the destruction of the Galilæans.

6. *He spake also this parable.* The parable of the barren fig-tree is closely connected with the preceding discourse; it inculcates the same moral, the long-suffering and severity of God.

7. *These three years.* St. Augustine finds in the three years an allegory of God's three periods of different dispensations to mankind—the natural law, the written law, and the law of grace. Other alle-



JERUSALEM AND SILOAM.

fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

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gories may be found; but the moral is not dependent on them. God endures much, warns often, and only punishes when warnings are despised.

10-17. HEALING ON THE SABBATH-DAY.

10. *He was teaching in one of the synagogues on the sabbath.* As his custom was; see chap. iv. 16.

12. *He called her to him.* The work of mercy was unasked; he was moved to it only by his own compassion. Compare vii. 13.

14. *The ruler of the synagogue.* He is said to answer 'with indignation,' as if zealous for the law. But his indignation was caused by his envy at the glory of our Lord.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy

15. *Thou hypocrite.* A word of severely just reproof. Under pretence of honouring the sabbath, he had sought to hinder the free course of divine mercy, and the relief of a suffering fellow-creature. Compare Matt. xii. 10-13.

16. *Whom Satan hath bound.* See Acts x. 38. It is one of the deceits of the enemy of souls, to make use of disease and bodily suffering to tempt the sufferer to forsake faith and patience, as in Job's case. —*Eighteen years.* Not for one or two hours, as your oxen or asses may have been waiting in distress for provender or water.

18-21. PARABLES OF THE MUSTARD-SEED, AND LEAVEN. Matt. xiii. 31-33.

19. *The fowls of the air lodged in the branches.* The Church, grown to its strength from a humble and small beginning, shall become a place of rest and refuge to souls that fly to it for shelter.

22-30. WHETHER FEW ARE SAVED. See Matt. vii. 13, 14.

23. *Lord, are there few,* etc. This question seems to have been asked under a sense of awe at the greatness of eternal things. Is it possible, the inquirer seems to say, that many can attain to such blessedness?

24. *Strive to enter in.* Our Lord does not reprove the questioner, as if he had asked in idle curiosity; but gives his exhortation to all. The word 'strive' in the original is expressive of earnest effort, struggle, and conflict; see Col. i. 29; iv. 12.

25. *When once the master of the house—hath shut to the door.* The language is like that of the parable of the Ten Virgins, Matt. xxv. 10-12, and that in the Sermon on the Mount, Matt. vii. 22.

presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

AND it came to pass, as he went into the house of one of the

26. *We have eaten and drunk in thy presence.* Familiarity with holy things, listening to sermons, attendance at the Lord's table, will not profit those who live unworthily of their Christian calling.

27. *Workers of iniquity.* Who have made wickedness your trade.

29. Matt. viii. 11.

30. Matt. xix. 20; xx. 16.

31–35. THREATENING OF DANGER FROM HEROD. JERUSALEM THE PLACE OF DEATH TO GOD'S PROPHETS.

31. *Herod will kill thee.* They who brought this message were probably sent by Herod Antipas himself, and delivered it as a threat from their master. This may be inferred from our Lord's answer.

32. *That fox.* The word is familiar in most languages as expressive of deceit and guile; Ezek. xiii. 4. There is no need to force it to a different sense as applied to Antipas, who was a favourite client of the Emperor Tiberius (Josephus, Antiq. xviii. ii. 3), and appears to have learnt from that dissembling prince some lessons in duplicity and dissimulation.—*Behold, I cast out devils*, etc. As if our Lord had said, 'The miracles of mercy, in which I shall be employed, can give no offence to any just ruler of his people. What then is the reason for this threatened violence?'

33. *Nevertheless I must walk to day and to morrow.* The time for me to continue in my ministry, and afterwards 'to be perfected' by suffering, is appointed in the counsels of God. Herod's designs will not shorten it, more especially as I know that my death will be accomplished by other instruments, and at Jerusalem.

34, 35. See Matt. xxiii. 37-39.

CHAPTER XIV.

1–6. HEALING OF THE DROPSY ON THE SABBATH.

chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these

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1. *They watched him.* That is, 'they watched him, whether he would heal on the sabbath day, that they might accuse him; Mark iii. 2. The circumstances under which this miracle was done, are much like those in the preceding chapter; xi. 17.

5. Matt. xii. 11.

7-24. DISCOURSE ON THE CHIEF SEATS. PARABLE OF THE GREAT SUPPER.

7. *The chief rooms.* The word is translated 'uppermost rooms' in Matt. xxiii. 6; Mark xii. 39: the 'first seats,' or places of honour, at the upper end of the couch, on which guests reclined at banquets.

10. *Then shalt thou have worship.* Or honour and reverence will be paid to thee. The gospel does not exclude secondary motives, such as the desire of honour and praise; but they must be subordinate to the desire of pleasing God; Phil. iv. 8; Rom. xii. 17.

12. *Call not thy friends*, etc. This does not forbid hospitality among persons of equal rank and wealth; but warns against those entertainments of heartless luxury, which defraud the poor of their portion, and waste those means which should be employed in doing good.

15. *Blessed is he that shall eat bread in the kingdom of God.* He who spoke these words seems to have been struck with admiration of our Lord's preceding discourse,

things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

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and thus expressed his approval of it. For his better instruction our Lord goes on to deliver the following parable.

16. This parable is in some respects like that of the marriage-feast of the king's son, in Matt. xxii. 2-14; but sufficiently distinct to be considered as conveying a different moral. The marriage-feast speaks rather of the rejection of the gospel by the Jews, and the future destruction of their city, followed by the invitation to the Gentiles; the present parable deals more generally with the worldly-minded excuses which resist the invitation to spiritual blessings.

18. *They all with one consent*, etc. Interpreters have seen, in these different excuses, different motives; pride of wealth, covetousness, and love of pleasure. But perhaps the moral is rather, that we perish by the abuse of lawful things. Compare our Lord's discourse on the days of Noah and of Lot; chap. xvii. 26-29.

21. *The poor, and the maimed*, etc. Nothing is more frequently, or more plainly, inculcated in Holy Scripture, than the indisposition of the rich and powerful to the reception of the Gospel. The poor and suffering are everywhere represented as in a more apt condition to believe its doctrines, and to practise its precepts. Isaiah xxix. 18, 19; Zeph. iii. 12; 1 Cor. i. 26; James ii. 5.

23. *Compel them to come in.* Use such earnest entreaty with them as they will not be able to withstand.

25–35. WE MUST COUNT THE COST OF FOLLOWING CHRIST.

26. *If any man hate not*, etc. It is plain that this is to be understood with the limitation, in comparison with love to Christ, and duty to God. Compare Matt. x. 37. For Christianity does not exterminate the natural affections, but purifies and exalts them; see Eph. v. 25, 28. With

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home,

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the same limitation we must understand verse 33. All must be forsaken rather than the favour of God.

27. Matt. x. 38; see Gal. v. 24.

28. *Which of you, intending to build*, etc. The point to be attended to, in this and the following similitude, is the need of weighing the gain and loss to be expected in the service of Christ. Prudence dictates previous calculation in all great undertakings concerning the present life. But faith has been well called a spiritual prudence, needful to assure us, that, for the prize of our high calling, we must arm ourselves to endure the loss of worldly goods, if it be required, and to suffer any infliction of temporal evil.

34. Matt. v. 13; Mark ix. 50.

CHAPTER XV.

1-10. PARABLES OF THE LOST SHEEP, AND LOST PIECE OF SILVER.

1. *Then drew near all the publicans.* See Matt. xxi. 31, 32. The Pharisees and scribes are elsewhere described as offended by the readiness of our Lord to receive such persons to nearer intercourse; Matt. ix. 10, 11; Mark ii. 15, 16. They could not appreciate or understand his loving care for erring souls. For their instruction, as well as for the comfort of the penitent, these parables were spoken. They speak at once of the love of Christ, and the unwearied providential care of God, 'devising means that his banished be not expelled from him;' 2 Sam. xiv. 14.

4. *What man of you*, etc. The parable of the lost sheep is recorded also by St. Matthew, chap. xviii. 12-14. The significant similitude is not unfrequent in the O. T.: Psalm cxix. 176; Isaiah liii. 6. No dumb creature, when it has lost its track, is so unable without guidance to recover it.

he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

7. *Likewise joy shall be in heaven.* There is no need to find any difficulty in the saying, that this joy shall be greater than over the righteous. A mother, it has been well said, rejoices more over the recovery of a child which had been sick and near to death, than over the unendangered health of her other children: but not because she loves the others less.

8. *Either what woman.* It is easy to build pious allegories on these parables, as old interpreters have done. With some of them the woman represents the church; her sweeping the house, the purifying discipline of her ministry; the candle, the light of the word of God. But the point of both parables is the same. 'The tears of the penitent,' says St. Bernard, 'are the wine of gladness to the angels.'

11–32. PARABLE OF THE PRODIGAL SON.

11. *A certain man had two sons.* A prophet in the O. T. had compared the pitying mercy of God to the affection of a father, Psalm ciii. 13; but all was far short of the picture set before us in this divine parable. It has been the aim of some interpreters to see in the two sons the separate condition of Jew and Gentile before the gospel times; but this can hardly be the main scope of the parable, nor does it suit the occasion on which it was delivered. The younger son is rather a more common pattern of those who, giving themselves over to ungodliness and sinful pleasure, depart from their heavenly Father's house, till, by the discipline of suffering, his mercy brings them back. The elder son is, not so well, regarded by some commentators as a model of self-righteousness or Pharisaic pride: he is rather one whose life has been well regulated, one who has feared to offend; but, as is too often found in men of regular lives, he is not yet perfect in love, and wants a lesson of greater tenderness to sinners returning from the error of their ways, taught by the example of a merciful God and Father.

12. *The portion of goods that falleth to me.* It is not certain that we are to seek an allegorical meaning in all particulars of the parable; but interpreters find these goods to signify the natural endowments or temporal inheritances of different men, which, in the wild desires of youth, they think they may employ according to their own will and pleasure.

13. *Into a far country.* Compare Psalm lxxiii. 27: 'Lo, they that are far from thee shall perish.' The far country is a figure of the state of life in which God is forgotten.—*Riotous living.* Revelling and fornication. The word is nearly the same in Eph. v. 18; 1 Peter iv. 4.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

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14. *There arose a mighty famine in that land.* No doubt this represents the misery and vexation of spirit which follows the habitual indulgence of the sins of the flesh.—*He began to be in want.* The mad enjoyment was past: the bitterness and shame remained.

15, 16. In his 'joining himself' to a citizen of that far country, his state of low servitude, and attempting to feed on 'husks,' or the fruit of the carob-tree, used in the East for the pasture of swine, is represented the abject state of mind, the low degradation of the soul, which has made itself the slave of sensuality, and still dares not, and cannot, struggle to be free.

17. *When he came to himself.* A familiar phrase in ancient languages, as it is in our own, signifying a return from error to a sound mind.—*How many hired servants,* etc. How many, who have received less from God, and understand his goodness less perfectly, are yet sustained by him in the ways of duty! Such may be the reflection of many a penitent sinner who has rebelled against better light.

22. *Bring forth the best robe,* etc. Compare Gen. xli. 42. The giving of the robe and the ring were, especially in Eastern lands, the tokens of favour and honour. The father's joy is in accordance with the joy of the angels declared before. A good general, says St. Gregory, rejoices more over a soldier who failed in his first battle, if afterwards he returns to fight manfully, than over one who never drew back from fear.

28. *He was angry.* On the character of the elder brother, see the former note on

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which had devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

ver. 11. The gentle pleading of the father with him may remind us of the mild reproof of God to the angry prophet Jonah; Jonah iv. 9-11.

31. *Thou art ever with me.* The words of the father are spoken as to a son who had never forfeited his favour. They would be inapplicable if the elder son were meant to be a type of a merely envious and self-justified person. But we have all need to learn the spirit of brotherly love, which makes the mercy shown to others an enhancing of our own happiness.

32. *Was dead, and is alive again.* By returning to God and me. For as the soul is the life of the body, so the life of the soul is God.—*Was lost, and is found.* Returned, as a sheep that was lost, under the care of the Good Shepherd, from the places where he had wandered in the dark and cloudy day; Ezek. xxxiv. 12-16; 1 Peter ii. 25.

CHAPTER XVI.

1-13. PARABLE OF THE UNJUST STEWARD.

CHAPTER XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his

1. *Unto his disciples.* The parable is spoken to the disciples, containing a moral to guide the practice of those who were willing to learn lessons in heavenly wisdom; not to those who came to dispute and resist the truth, though some such were present; see afterwards, ver. 14.—*There was a certain rich man*, etc. The parable may present some difficulties to the interpreter; but there ought to be no mistake about the moral, because our Lord himself gives it in his own words, ver. 9. It warns the Christian, remembering that he is the steward of God in all that he has received, so prudently, wisely, and charitably to make use of his earthly store, that it may be a means and help to procure for him eternal blessings.

2. *Give an account of thy stewardship.* The spiritual warning of these words comes to all of us in sickness, or whatever accident in life reminds us of mortality.

5. *His lord's debtors.* They would seem from the context to be tenants, whose rent was calculated in a proportion of the produce of the land; like that of the

lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Egyptians to Pharaoh, as directed by Joseph; Gen. xlvii. 24, 26.

6. *An hundred measures of oil.* The word in the original is from the Hebrew measure, the *bath*, nearly corresponding to the English firkin, like another word so rendered in St. John ii. 6.—*Thy bill*, or, 'bond,' a written acknowledgment of the debt which the steward held; this he now places in the hand of the debtor to be fraudulently altered.

7. *An hundred measures of wheat.* The word in the original is different from that in the preceding verse, and is the name of a dry measure anciently used by the Jews, the *homer* of the O. T. (Lev. xxvii. 16; Num. xi. 32), containing about ten bushels.

8. *Because he had done wisely.* Wisely, or prudently, though dishonestly. His lord commends, not his injustice, but his forethought.—*For the children of this world*, etc. The Christian may well learn a lesson of diligence and circumspection from the pains which worldly men bestow in providing against worldly loss. Let their worldly prudence reprove our spiritual imprudence.

9. *Make to yourselves friends*, etc. Let 'the mammon of unrighteousness,' the worldly wealth, which is too often made an occasion of sin, procured with sin, kept with sin, and spent in sin, be employed in works of mercy. Whether acquired or inherited, it is too often ill gotten. But if it cannot be restored to a more rightful owner, let it be given to the poor, and used to make friends of those from whom we can hope for no return but their prayers. Then, when we 'fail,' or die (the word in the original expresses a peaceful death, like that of Abraham, Gen. xxv. 8), in God's mercy we shall be received into our abode of eternal rest; 2 Cor. v. 1.

10. *In that which is least.* In the use of his worldly wealth.—*In much.* In the employment of spiritual gifts. Be faithful in one, and God will entrust you with the other.

12. *In that which is another man's.* That is, which in its own nature is as much another man's as yours; since riches are continually changing hands.—*Your own.* Divine blessings which are inalienable; grace and peace on earth, and the reward of faithfulness in heaven.

14-18. REPROOF OF THE COVETOUS PHARISEES.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

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14. *They derided him.* There is a disdainful pride in the covetous, counting their worldly wisdom to be the only wisdom, and success in getting gain a proof of their superiority in every thing over their neighbours. They scorn the teacher whose doctrine interferes with the first principle of their philosophy. Our Saviour therefore changes the tone of his discourse, reproving them for their self-satisfied spirit and vainglory. Much of what follows may be found recorded in different places by St. Matthew, chap. xi. 12, 13; v. 18 and 32; xix. 9.

15. *That which is highly esteemed among men,* etc. That is, ill-founded reputation for wisdom, success in worldly aims, and whatever attracts the admiration of the crowd, is hateful to God, who sees the insincerity of heart which lurks behind the outward show.

16. *The law and the prophets were until John.* He seems to say, Greater works of love and holy obedience are now required of all who desire to please God, than were required under the law. To whom much is given, of them much is required. This revelation of deeper truth began with the preaching of repentance by John the Baptist, the dawn of the rising of the Sun of Righteousness.

17. *It is easier for heaven and earth to pass.* It was one of the Pharisaic doctrines, that a man, by giving attention to one particular precept, might be excused from paying regard to the rest. This corrupt teaching is often controverted in strong language by our Lord and his apostles; James ii. 10.

19-31. PARABLE OF THE RICH MAN AND LAZARUS.

19. *There was a certain rich man,* etc. It is observable that St. Luke does not call this a parable; there is no allegorical meaning in it, nor one person, or class of persons, signified by another: it is a story which tells its own moral. The former discourse of our Lord had been in reproof of covetousness and worldly wisdom; the warning is now extended to selfish luxury and sensuality; both alike hardening the heart against brotherly love and the remembrance of God.—*Purple and fine linen.* The purple robe was the dress of kings and princes; the fine linen, wrought from a plant which grew in India and Egypt, was worn as inner clothing; it is often mentioned in the dress of the priests; Exod. xxv. 4; xxviii. 6, 8, 39.—*Sumptuously.* Gaily and splendidly, with lustre and magnificence.

20. *Lazarus.* The name is the same as Eleazar, meaning, 'my help is in God.' It is perhaps chosen as suitable to the character of the poor beggar, destitute of all human help.

21. *Desiring to be fed.* It seems to mean

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren: that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

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that he desired in vain; there was none who regarded his extreme need.—*Moreover the dogs came*, etc. In his weak helplessness, he lay like one dead, and had not strength to drive away the dogs, whose instinct it was to lick his wounds or sores.

22. *Was carried by the angels.* Heb. i. 14.—*Into Abraham's bosom.* The Jews by this phrase were wont to speak of the place where 'the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity.' See the following verse.—*The rich man also died.* There is a silent rebuke to the spirit of luxury and pride in these brief words: 'his glory shall not descend after him;' Psalm xlix. 17.

23-31. It would not be right to understand this part of the parable too literally, as if in another world the spirits of the lost could see and converse with those of saints in bliss, or as if they were divided from each other by a material gulf or chasm. What is taught us is, that the place or state of the wicked, and that of the just, are so distinct and fixed, that there can be no passing from one to the other.

31. *If they hear not Moses*, etc. 'That this was true,' says an ancient writer, 'the Jews declared; who, as they had not listened to Moses and the prophets, did not believe when they saw the dead raised to life; but even sought to put Lazarus, the brother of Mary and Martha, again to death, after he had been restored from the grave.'

CHAPTER XVII.

1-4. OFFENCES TO BE AVOIDED. Matt. xviii. 6-7; 15-21.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

5–10. POWER OF FAITH. WE ARE UNPROFITABLE SERVANTS. Matt. xvii. 20.

5. *Increase our faith.* By this prayer the apostles shewed their belief in our Saviour's divine nature. They asked an increase of their faith from the giver of faith; Eph. ii. 8.

6. Compare Matt. xxi. 21. The 'sycamine tree,' mentioned here only in the New Testament, is supposed to be the same with the mulberry.

7. *But which of you*, etc. The connection of these words with what precedes appears to be this: Your prayer for increase of faith shall be granted, and by the power of faith you will do wonders in my name. But remember that your relation to me will always be that of servants to your heavenly master. Even if you could do all that it is your duty to do, you could not make God your debtor; how much less when, as you advance in knowledge, you will understand your many shortcomings more and more.

11–19. THE TEN LEPERS CLEANSED.

11. *As he went to Jerusalem.* This was towards the close of his third year of ministry, his last journey from Galilee towards Judæa.

12. *Which stood afar off.* Persons afflicted with leprosy were enjoined by the law to dwell separately from their people; Num. v. 2-4. See 2 Kings vii. 3, 4.

14. *Shew yourselves unto the priests.* The nine, who were of Jewish race, hastened on to the priests, when they felt themselves healed on the way; for they thought less of their benefactor than of being restored to the society of their fellow-countrymen. The poor Samaritan had no room for any other thoughts than of our Lord's divine mercy, and his own un-

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the

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worthiness. Yet he perhaps had never heard of that song of thanksgiving which his companions should have known; Psalm ciii. 1-5.

18. *This stranger.* The original word is like that in Acts x. 28, 'of another nation,' the Samaritans being of Gentile race.

19. *Thy faith hath made thee whole.* See above, chap. viii. 48; Matt. ix. 22, etc. Thy faith in my divine power has been rewarded with this token of mercy; cherish it, that it may in the end be rewarded with everlasting life.

20-37. DISCOURSE ON THE COMING OF THE KINGDOM OF GOD.

20. *Not with observation.* Not with such signs as are watched for by the crowd, the pomp and state of an earthly kingdom.

21. *The kingdom of God is within you.* Its throne is in the heart of faithful men.

22. *The days will come*, etc. Our Lord now turns his discourse from the Pharisees to his disciples, and seems to say to them, Do not expect that I shall be always with you, shewing forth my power in miracles, or delivering you from worldly afflictions. You will find times when trouble will come upon you, and your natural desire will be to be set free; but 'in patience possess ye your souls.'

23-37. See Matt. xxiv. 23-42.

day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge

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32. *Remember Lot's wife.* Gen. xix. 26. See above, chap. ix. 62.

CHAPTER XVIII.

1-8. PARABLE OF THE UNJUST JUDGE.

1. *He spake a parable.* The parable of the unjust judge seems to be connected with the preceding warnings of judgment to come. Since we know not the day or the hour of our Lord's coming, let us live a life of prayer. In other respects the moral of this parable is like that of the Friend coming at midnight, chap. xi. 5-8. —*Not to faint.* Not to grow weary, or be faint-hearted; for 'they that wait upon the Lord shall renew their strength;' Isaiah xl. 31.

3. *Avenge me of mine adversary*, or, Do me right against him; the words implying that he had done her wrong.

5. *Lest . . . she weary me.* A forcible word in the original, signifying to mortify, or annoy. Literally, it is to 'strike under the eyes,' like the Spanish 'dar en ojos,' to vex and disgust.

6. *Hear what the unjust judge saith.* If a selfish magistrate, acting on no better motive than dislike of personal trouble, will do an act of justice against his will, how much more the God of truth and righteousness. The unjust judge does it to one whom he disregards and despises; but God to those whom he calls 'his own elect,' for whom his angels are sent to minister in life and death; Matt. xxiv. 31.

8. *Shall he find faith on the earth?* See 2 Thess. ii. 3; 1 Tim. iv. 1. We are taught to be prepared for times of great corruption and infidelity before the last days; in which the faithful will be diminished from among the children of men.

them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

9-14. PARABLE OF THE PHARISEE AND THE PUBLICAN.

9. *Unto certain which trusted in themselves.* Some of the ancient commentators connect this parable with the preceding. It is true that both instruct us how we ought to pray; the preceding parable speaks of earnestness; this of humility. But the moral, as pointed out in this verse, may seem to indicate that it was delivered as a separate discourse.

11. *The Pharisee stood and prayed thus with himself.* His prayer seems to begin well, with thanksgiving, and ascribing to God the good which he thinks he finds in his own life and conduct. But his character is doubtless meant to warn us of the subtle disguises of pride. In words he thanks God, while his thoughts are only intent on his own good deeds, and instituting vain comparisons with others. It was not in this spirit that Job spoke of what he had been, 'in the days when God preserved him;' chap. xxix.

12. *I fast twice in the week*, etc. According to the law of Moses, there was to be one solemn fast-day in the whole year (Lev. xvi. 29), the great day of atonement; but other public fasts on special occasions were prescribed by the Jewish princes and priests (2 Chron. xx. 3; Ezra viii. 21); or proclaimed by their prophets (Joel i. 14). The stricter sort of Jews, and especially the Pharisees, kept two fast-days every week, on the second and fifth days. The religious use of fasting, and the duty itself, are commended by precepts in the law and the prophets, as well as in the gospel; but we see in many instances how the Pharisees and their disciples made their strictness minister to their pride and self-justification.—*I give tithes of all.* Compare Matt. xxiii. 23. Christian teachers of experience in the guidance of souls have found, what they would scarcely have believed, if they had not found it by experience, that persons of the strictest outward habits of life, willingly enduring many bodily privations, have yet continued to old age uninfluenced by brotherly love, obstinately self-willed, and, like the Pharisee in this parable, given to detraction.

13. *The publican.* Compare his prayer with Ezra ix. 6. His smiting upon his breast is added as a token of his inward grief; see chap. xxiii. 48.

14. Matt. xxiii. 12; and above, chap. xiv. 11.

15-17. YOUNG CHILDREN BROUGHT TO CHRIST. Matt. xix. 13-15; Mark x. 13-16.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

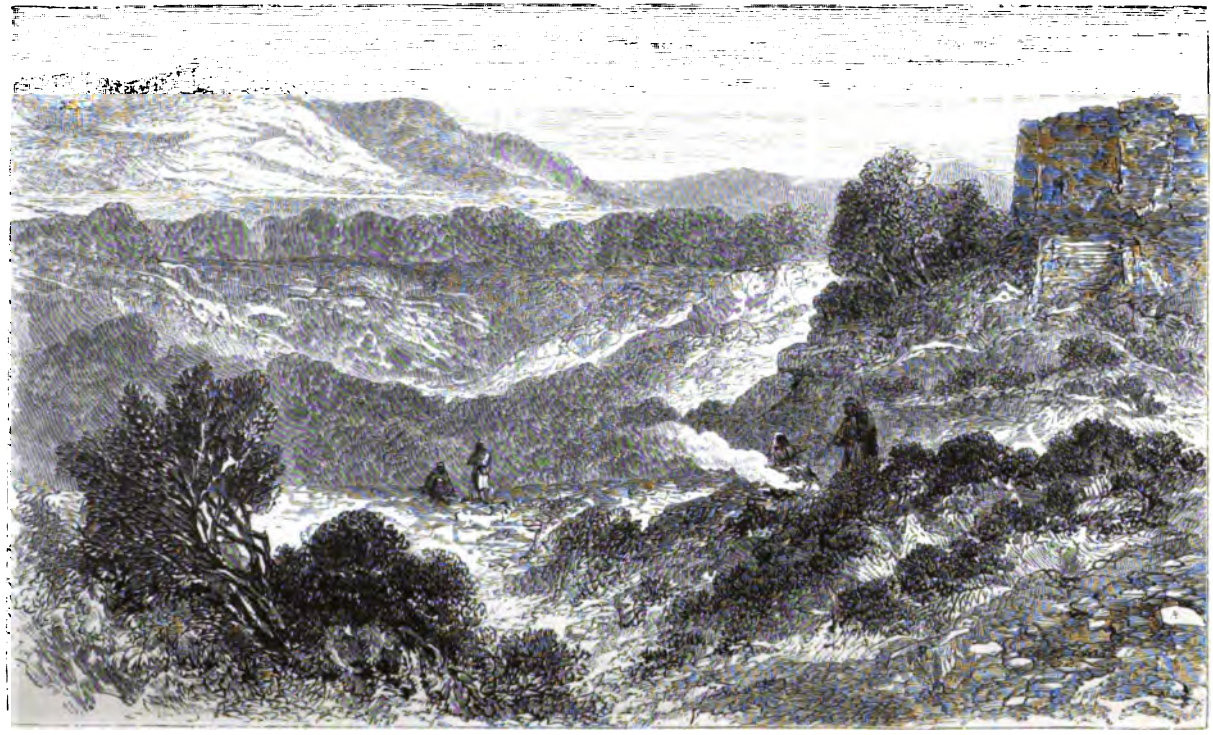
18–27. THE RICH RULER. Matt. xix. 16-26; Mark x. 17-27.

28–30. REWARD OF FORSAKING EARTHLY AFFECTIONS FOR HEAVENLY. Matt. xix. 27-29; Mark x. 28-30.

31–34. PREDICTION OF HIS DEATH AND RESURRECTION. Matt. xx. 17-19; Mark x. 32-34.

34. *They understood none of these things.* Mark ix. 32; and above, chap. ix. 45. The sufferings which he so plainly foretold seemed so inconceivable in one possessed of such divine power, that only the event could teach them how such things could be; see below, chap. xxiv. 8.

35–43. THE BLIND RESTORED TO SIGHT. Matt. xx. 29-34; Mark x. 46-52.



SITE OF JERICHO.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

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39. *They which went before.* The original word implies that the multitude were leading the way before our Lord as a guard of honour. Compare Matt. xxi. 9. They were making some public demonstration of their attendance, and did not wish to have the procession delayed by the intrusion of the poor petitioner.—*But he cried so much the more.* His faith in the power and mercy of Christ was stimulated to greater effort through the opposition which it had found. And this faith speaks in the words of his address, 'Thou son of David;' Thou, whom our fathers hoped for, of the lineage of that king of Israel to whom the promise was given; Psalm cxxxii. 11. Thou, who art come to establish the everlasting covenant between God and man, 'even the sure mercies of David;' Isaiah lv. 3. And this faith is approved by our Lord's words to him, ver. 42, 'Thy faith hath saved thee.'

CHAPTER XIX.

1–10. ZACCHÆUS THE PUBLICAN.

1. *Through Jericho.* The city lying in the way from Galilee and Samaria to Jerusalem. It was a place of some importance at the period of the gospel-history. The plains of Jericho remain as of old, and crops of bearded wheat here and there attest the richness of the soil; but the city has dwindled down to about one hundred low-roofed huts. Its modern name is Riha.

2. *The chief among the publicans.* Probably a receiver-general of the tribute in the district of Jericho; to whom the other collectors paid what they took for customs.

3. *He sought to see Jesus who he was.* Christ, says St. Augustine, had visited his heart, before he visited his home, though as yet perhaps he knew it not. He desired to see the man, of whom such wonderful things were told; and his humble desire was gratified beyond what he had asked or thought.

4. The 'sycamore tree' is supposed to be what naturalists now call the Egyptian fig: it is a tree whose leaves resemble the mulberry, and its fruit is eaten as that of the common fig; see Amos vii. 14. The village of Jericho, or Riha, is at this day surrounded with fig-trees, which cast a pleasant shade, and often grow to a great size. Zacchæus may seem to have thought to conceal himself among the leafy boughs

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

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of this tree, and to see without being seen. But our Lord, who knew what was in man, looks up, and calls him by his name.

5. *To day I must abide at thy house.* He comes uninvited to the house, at which he foresees that the humility of the owner would give him a joyful reception.

7. *They all murmured.* Zacchæus is not more glad, than the Jews are discontented. 'Their eye is evil, because Christ is good.' It was too great a favour for a man whom they accounted 'a sinner,' to have such a guest. Our Lord knew that they would be offended; but teaches us by his own example not to be turned from doing good by any fear of groundless offence.

8. *Zacchæus stood and said*, etc. Those murmurers stumbled and fell; but Zacchæus stood. He became at once a lover of deeds of mercy, and a disciple in the school of holy poverty; for he had received the Divine Teacher, whose doctrine began, 'Blessed be ye poor,' chap. vi. 20.—*I restore fourfold.* The old interpreters say, he had in his mind the rule of the law, Exod. xxii. 1. There is a confession in this. There was a temptation in the office of a publican to accuse persons falsely and vexatiously of evading the excise or duty on commodities, and perhaps to extort money as the price of their silence. Zacchæus, before his conversion, may have done this. But his true penitence is shewn in his full, free, and open confession.

9. *He also is a son of Abraham.* If, by his pursuit of ungodly gains, he had been forgetful of the promise made to his faithful forefather, yet now he had shewn himself a true descendant of Abraham, and an inheritor of the same blessedness; Gal. iii. 7-9; see above, chap. xiii. 16.

10. Compare Matt. xviii. 11. This seeking and saving of the lost, he tells them, was the motive of his entering into the house of Zacchæus; and whithersoever Christ enters in, thither is salvation surely come.

11–27. PARABLE OF THE NOBLEMAN AND HIS SERVANTS.

11. *Because he was nigh to Jerusalem*, etc. The parable was spoken to teach the disciples not to expect an immediate display of his kingly power, which they were still intently looking for (see Acts i. 6); but to work for him in patience when he should be absent from them. Together with this encouragement is joined a strong warning against the negligent, vers. 20-23, and a denunciation of vengeance against his enemies, vers. 14, 27. There is some resemblance between this parable and that in St. Matthew, chap. xxv. 14-30; but it is more comprehensive, and is rightly considered distinct from that recorded by the prior evangelist.

12. *To receive for himself a kingdom.* Our Lord's parables are often adapted to the state of the world as it then was, and particularly to the condition of the eastern

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

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countries and provinces near Judæa. The Romans were now the masters of the world, 'those whom they would help to a kingdom, reigned; and those whom they would, they displaced;' 1 Maccab. viii. 13. This was the case with the kings of many provinces of Asia, who commonly went to Rome, to obtain the consent of the Roman Senate or the Emperor, before they entered upon their dominion. And it was the case with Herod the Great and his sons, whom the Romans made either kings or tetrarchs.

13. *Ten pounds.* The word in the original, as explained in the margin of our authorised version, signifies a *Mina*, a weight of silver of the value of three or four pounds of our money.—*Occupy, i.e.*, Employ it profitably in trading, or at interest; see Matt. xxv. 16.

14. *His citizens hated him.* This alludes primarily to the Jews who rejected Christ; John i. 11; xix. 15. But it must be extended to all open enemies of truth and righteousness.

16-26. Compare Matt. xxv. 24-29. The two first servants receive rewards of honour in proportion to their diligence. No inference can be made from the omission of any peculiar mention of the next seven. In the kingdom of Christ all faithful labour will meet with a proportionate reward; 1 Cor. xv. 58.

21. *I feared thee.* There is an ungrateful and distrustful fear in the slothful, misconceiving the motives and the nature of their greatest benefactor. Such fearfulness is a mark of a reprobate mind; see Rev. xxi. 8.

25. *Lord, he hath ten pounds.* These

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

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words, placed in a parenthesis, seem to express the wonder of the attendants at the greatness of the trust reposed by the king in his most diligent servant. But they, who have received of the fulness of Christ, will know that it is of his good Spirit to bestow 'grace for grace;' John i. 16. Beware of sloth and weariness in well-doing. 'Hold fast that which thou hast, that no man take thy crown;' Rev. iii. 11.

26. Matt. xiii. 12; and above, chap. viii. 18.

28-48. CHRIST'S PUBLIC ENTRY INTO JERUSALEM. Matt. xxi. 1-16; Mark xi. 1-18; John xii. 12-19.

28. *He went before.* See Mark x. 32. In the following narrative St. Luke is rather more full than the other evangelists, and he alone relates our Lord's weeping at the sight of Jerusalem.

39. *Master, rebuke thy disciples.* See Matt. xxi. 15, 16. The Pharisees did not dare openly to oppose the public homage of the people; their envy could only shew itself in this covert attempt to hinder it.

40. *The stones would immediately cry out.* The powers of nature would bear witness to the coming of the Lord of men and angels; as they were moved when the rocks were rent at his passion.

41. *He beheld the city, and wept over it.* Jerusalem would appear, in some degree

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with them-

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as it does to a stranger approaching it now, high upon its hills with walls and towers. But our Saviour's eye would rest on that which can be no longer seen, the temple, dedicated of old to God's true worship, rising, as it then did, according to the description of Josephus, like a mountain of snow, built of white and polished marble, with pinnacles of golden brightness. With the following words compare chap. xiii. 34, 35; and Matt. xxiii. 37-39.

42. *If thou hadst known*, or, 'O that thou hadst known.'

43. *Thine enemies shall cast a trench about thee*, etc. These prophetic words describe precisely what the Jewish historian records as having been afterwards done by the Romans in the last siege; when the city was hemmed in by a trench and mound on all sides, so as to cut off all means of egress, or communication with the surrounding country.

44. *The time of thy visitation.* The time of my presence, when I came to visit and to save.

CHAPTER XX.

1-47. OUR LORD'S DISCOURSES IN THE TEMPLE: ANSWERS TO THE CHIEF PRIESTS, THE PHARISEES, AND SADDUCEES. Matt. xxi. 23-27; 33-46; xxii. 15-33; 41-46; Mark xii. 1-40.

1. *On one of those days.* On Tuesday in Passion-week. Our Lord was daily teaching in the temple before his betrayal; Matt. xxvi. 55; and below, chap. xxi. 37.

2. *Who gave thee this authority?* See note on Matt. xxi. 23. The Jewish Sanhedrim, or Council of the Elders, seem to have exercised the right of authorizing public teachers. The question therefore was equivalent to asking: Since thou hast no authority from us, under what authority canst thou defend thy claim of teaching?

selves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which would feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

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8. *Neither tell I you*, etc. Your disingenuous refusal to answer me debars you from any claim of an answer to your question. Let your own conscience speak, if you will suffer it to speak; see John v. 36.

16. *God forbid.* 'They perceived,' says St. Matthew, 'that he spake of them;' and by this exclamation, which St. Luke alone records, they seem for a moment to have trembled with fear of the coming judgment; see note on Matt. xxi. 41.

17. *And he beheld them*, or, 'looked steadfastly at them,' as searching into their hearts; and then solemnly reminded them of the prophecy of the Psalmist; Psalm cxviii. 22.

18. See Matt. xxi. 44.

20. *Spies*, or, 'liers in wait.'—*Which would feign themselves just men*, or of tender conscience, and scrupulous about obeying the law; see Matt. xxii. 15.

36. *Equal unto the angels; and are the children of God.* The word in the original

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say they that Christ is David's son?

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is equivalent to 'peers of the angels,' who are called 'sons of God' in the O. T.; see Job xxxviii. 7. In the words of St. Augustine, 'There is a portion of the city of God, which, whether it is now on earth in the course of its mortal pilgrimage, or after death is resting in the secret places where departed spirits dwell, is hereafter to be joined to the immortal angels, in the presence of the Creator of angels and men. Compare Heb. xii. 22, 23.

38. *For all live unto him.* Rom. xiv. 8, 9. All generations of men, past and present, live by his power, who first breathed into their nostrils the breath of life, and made them living souls.

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall

CHAPTER XXI.

1-4. THE WIDOW'S MITES. Mark xii. 41-44.

5-36. PROPHECY OF THE DESTRUCTION OF THE TEMPLE, AND OF OUR LORD'S SECOND COMING. Matt. xxiv. 1-36; Mark xiii. 1-37.

5. *And as some spake.* They who spoke of it are said by St. Matthew and St. Mark to have been one or more of his disciples; see note on Mark xiii. 1.—*Gifts*, or consecrated offerings, presents from the Ptolemies, from the Emperor Augustus, and Herod the Great, and other princes. The historians, Josephus and Tacitus, make especial mention of a vine-work of solid gold, with massy clusters of grapes, which was twined round the capitals of the columns and cornice within the temple.

8. *Many shall come in my name.* See the note on Matt. xxiv. 5. As the time of the destruction of Jerusalem approached, the number of these impostors appears to have multiplied. Several are mentioned by Josephus: the most remarkable was that Egyptian false prophet, who appeared under the government of Felix, and with a party of fanatics attempted the capture of Jerusalem. The chief captain Lysias (Acts xxi. 38) speaks of him as having led a band of four thousand men; but

be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of

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Josephus, who probably exaggerates, says that his deceived followers were thirty thousand.

10. *Nation shall rise against nation*, etc. The Jews being much intermixed with the bordering nations, the people of Tyre and Sidon, the Syrians and Arabians, shortly before the outbreak of the war, there were many acts of blood and violence in the adjoining provinces, cities, and villages, between the Jews and these Gentiles—as at Damascus, Ptolemais, Alexandria, and elsewhere.

13. *It shall turn to you for a testimony.* These persecutions will become opportunities for you to bear witness to my name.

15. *I will give you a mouth and wisdom.* As was fulfilled in the trial of St. Stephen; Acts vi. 10. 'What is so wise and unanswerable,' says Tertullian, 'as the simple confession of a martyr strengthened with the power of God?' This was seen in the history of St. Ignatius, Polycarp, and the martyrs of Vienne, etc.

18. *There shall not an hair of your head perish.* If this was understood as a promise of temporal deliverance, it was fulfilled at the time of the destruction of Jerusalem, when the Christians of Judæa all found refuge at the town of Pella beyond Jordan; Euseb. iii. 5. But it is rather to be understood as an assurance of God's protecting providence over his faithful servants in life or death. Compare Matt. x. 30; and above, chap. xii. 7.

20. *When ye shall see Jerusalem compassed with armies.* Cestius Gallus, the Roman Governor of Syria, about four years before the final siege and destruction of Jerusalem, came with a large army to the very gates of the city, but after a few days he unexpectedly broke up his camp and withdrew. The Christians had thus

the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas

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time to escape before the last overthrow, remembering our Lord's warning; see notes on Matt. xxiv. 15, 16.

24. *Until the times of the Gentiles be fulfilled.* These words are differently interpreted. Some ancient teachers in the church supposed that they foretell a future restoration of the Jews; others saw no such restoration foretold. The event can only shew. Compare Rom. xi. 25-32.

25-36. See notes on Matt. xxiv. 29-51.

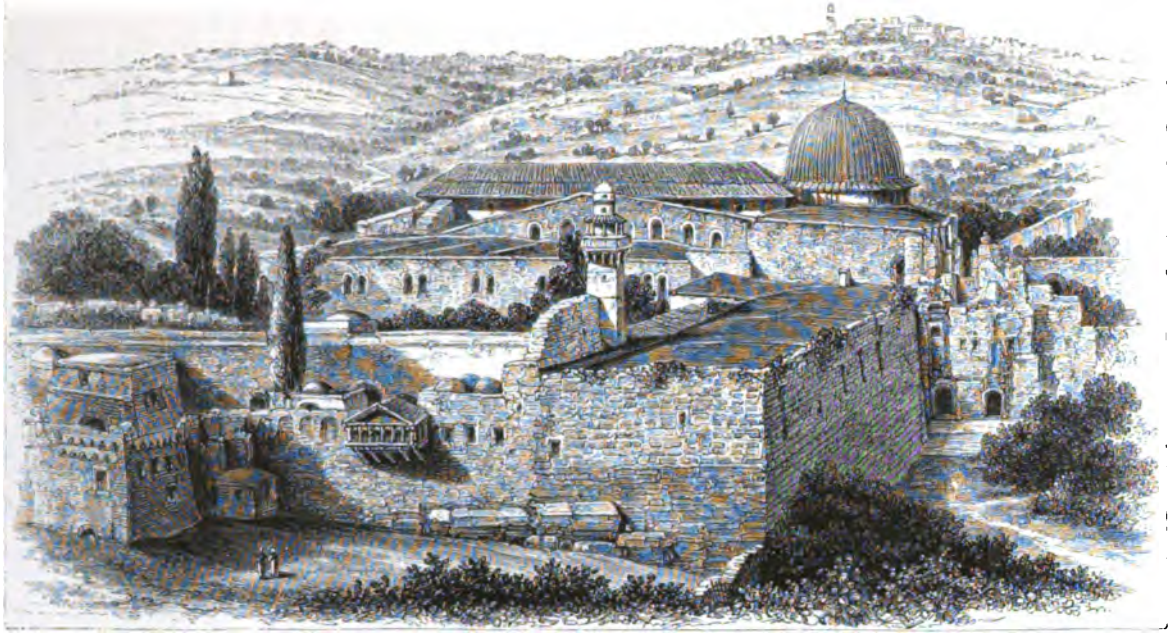
37, 38. OUR LORD'S ABODE ON THE EVE OF HIS SUFFERINGS.

37. *In the mount of Olives.* See John viii. 1. His abode was probably at Bethany; see Mark xi. 11; John xii. 1; and Matt. xxvi. 6.

CHAPTER XXII.

1-6. THE TREASON OF JUDAS. Matt. xxvi. 14-16; Mark xiv. 10, 11.

3. *Then entered Satan.* John xiii. 27. The evil spirit of covetousness, which thus led the wretched man into the greatest sin which the world ever saw; see his words Matt. xxvi. 15.



SITE OF THE TEMPLE AND MOUNT OF OLIVES FROM ZION.
Remains of Great Bridge.

surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but

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4. *Captains.* Elsewhere called 'captains of the temple.' They were priests, whose command was over the bands appointed to keep watch in the temple; see below, ver. 52; and Acts iv. 1; v. 24.

7 20. INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 17-29; Mark xiv. 12-25. See 1 Cor. xi. 23-25.

8. *He sent Peter and John.* The prior evangelists say 'two of the disciples,' or 'the disciples' generally without naming these two.

10. *There shall a man meet you.* Probably the servant of the master of the house, with whom the passover was to be kept.

15. *With desire I have desired.* Earnestly have I desired. The form of phrase is not unfrequent in the Greek version of the Old Testament, as Gen. xxxi. 30, and Ezek. xviii. 32.

16. *Until it be fulfilled.* See ver. 18. Until the blessing shall be given, of which this sacrifice is a type and pledge.

19. *This do in remembrance of me.* You

woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee,

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have henceforth my command and authority to do as I have done, to bless the bread and wine, and distribute them to my faithful people evermore, in remembrance of me; 1 Cor. x. 16.

21 23. THE BETRAYAL FORETOLD. Matt. xxvi. 21-24; Mark xiv. 18-21. John xiii. 21-30.

21. *The hand of him that betrayeth me.* Judas therefore had been present at the institution of the Lord's Supper; but probably at this time went out at the warning that his treason was known; see John xiii. 27, 30.

24-30. THE STRIFE AMONG THE DISCIPLES. Above, chap. ix. 46.

25. Compare Matt. xx. 25-28.—*Are called benefactors.* The title of Euergetes, or Benefactor, was much affected by eastern princes, and given them by their servants or flatterers, with or without reason.

26. *But ye shall not be so.* 'My kingdom is not of this world;' you are not to expect places of honour and profit, or temporal rewards. Rather let those who are called to the greatest and chief offices in the church, be more especially distinguished by humility and self-denial; not so much affecting the title of 'the servant of the servants of God,' as the being in reality so.

27. *I am among you as he that serveth.* Our Lord had on this occasion, before the celebration of the passover, given an example of this humble service of love; see John xiii. 1-15.

28. *Ye are they which have continued with me in my temptations.* Words of comfort and approval. By his 'temptations,' our Lord seems to mean all the privations attending his days of humiliation; see Gal. iv. 13, 14.

29, 30. *I appoint unto you a kingdom.* As ye have forsaken all to follow me, your reward shall be attained by following me still in patience, and patient continuance in well-doing. Compare Matt. xix. 28; Rev. ii. 26, 27.

31-38. WARNING TO ST. PETER. Matt. xxvi. 30-35; Mark xiv. 26-31; John xiii. 38.

31. *Satan hath desired.* Hath eagerly sought to have you in his power, as he asked for permission to try his power against Job.—*That he may sift you as wheat.* Compare Amos ix. 9. This sifting separated Judas from the other apostles; but tried all to the uttermost.

32. *But I have prayed for thee.* For Peter especially, who was in most danger

GETHSEMANE—AGED OLIVE TREES ON THE SLOPE OF MOUNT OF OLIVES.

that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from

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from his self-confidence; but when, by the effect of this divine prayer, he had repented and gained new strength, he became the instrument of strength and faithful courage to the rest.

36. *He that hath no sword*, etc. The ancient interpreters seem rightly to have understood these words as a proverbial form of speech, intimating that great danger was imminent. The disciples took them literally, and were briefly reproved for their misapprehension, ver. 38.

37. *He was reckoned among the transgressors.* Isaiah liii. 12.

38. *It is enough.* The words seem to mean, 'No more of this.' For, as an ancient interpreter observes, if our Lord had wished his disciples to use mortal weapons, not even a hundred swords would then have been enough; and if not, two were more than enough; but he does not explain to them further what was dark in his speech, as on other occasions; he passed on to another subject, when he knew that his hearers were yet unable to understand him; John ii. 19-21.

39-46. THE AGONY AT GETHSEMANE. Matt. xxvi. 36-46; Mark xiv. 32-42.

43. *An angel . . . strengthening him.* Strengthening his bodily powers against his approaching sufferings; as angels had ministered to him after his fasting and temptation. A sign that he had made himself 'a little lower than the angels for the suffering of death;' Heb. ii. 9.

44. *His sweat was as it were great drops of blood.* It has been recorded by historians, and is observed by medical writers, that, in cases of sudden horror and strong emotion, the sweat of the sufferer has been known to be mixed and tinged with blood. A remarkable instance is given by the historian Thuanus, Lib. xi. near the beginning. The reader, who has access to Dr. T. Jackson's works, may be referred

prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as

DISCIPLES ASLEEP IN THE GARDEN.

to the latest Oxford edition, vol. vii. 483, 484. Such intense suffering did HE undergo, who bore the sorrowful burden of our sins.

47–53. THE BETRAYAL AND APPREHENSION OF OUR LORD. Matt. xxvi. 47-56; Mark xiv. 43-52; John xviii. 1-11.

50. *One of them.* Simon Peter, who struck the blow, without waiting for our Lord's answer to the question in the previous verse; John xviii. 10.

51. *Suffer ye thus far.* These words are differently interpreted; and it is by some supposed that they were spoken to the disciples. But it seems more natural to

against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

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explain them as addressed to those who were about to lead him away captive; suffer what has been done in attempting resistance against my will, and bear with it; for I will heal the wound. St. Luke alone relates the healing of the servant of the high-priest; and he omits the reproof given to St. Peter, Matt. xxvi. 52.

52. Matt. xxvi. 55.

53. *This is your hour.* This is the time appointed for you, and for the prince of the powers of darkness, who works by you, to execute your purpose.

54-62. PETER'S DENIALS. Matt. xxvi. 69-75; Mark xiv. 66-72; John xviii. 16-27.

61. *The Lord turned, and looked upon Peter.* This look is mentioned only by this evangelist. The Lord 'looked upon him, and was merciful unto him, as he useth to do to them that love his name;' Psalm cxix. 132.

62. *Peter went out, and wept bitterly.* He wept, says one of the Fathers, not for the pain he had brought upon himself, but because he had denied the beloved one; which was more afflicting than any punishment.

63-71. THE SCOURGING, AND TRIAL BEFORE THE SANHEDRIM. Matt. xxvi. 59-68; Mark xiv. 55-65.

68. *And if I also ask you, ye will not*

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and

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answer me. He may have alluded to the former occasions, on which these persons disingenuously refused to answer him; see chap. xx. 5-7.

69. *Hereafter shall the Son of man sit,* etc. Instead of that mortal life, which you are seeking to take from me, I shall henceforth be clothed with immortal life and power, the power of the living God.

70. *Art thou then the Son of God?* Though he had called himself the Son of man, they rightly understood his words as asserting his divine nature, as if he had spoken of himself as fulfilling what was seen in vision by the prophet Daniel, chap. vii. 13, 14.

CHAPTER XXIII.

1-25. THE TRIAL OF OUR LORD BEFORE PILATE AND HEROD ANTIPAS. The sending to Herod is mentioned by St. Luke only. Matt. xxvii. 1-26; Mark xv. 1-15; John xviii. 28; xix. 16.

1. *Unto Pilate.* See the notes on Matt. xxvii. 1, 2.

2. *Forbidding to give tribute to Cæsar.* This was plainly a false and malicious accusation; for they knew that our Lord had taught the contrary; see chap. xx. 25.—*Saying that he himself is Christ a King.* This was true in words, but not in the sense in which they urged it, and in which they meant Pilate to understand it.

3. *Thou sayest it.* See John xviii. 37. The full account of what passed between our Saviour and Pilate should be read in St. John.

4. *I find no fault in this man.* John xviii. 38.

8, 9. The character of Herod Antipas is such as it had been before exhibited in his intercourse with John the Baptist. 'He had been desirous to see our Lord of a long season,' and 'hoped to have seen some miracle done by him.' His vain curiosity was now gratified, and he ques-

scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

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tioned with our Lord in many words, but received no answer. There is 'a time to keep silence, and a time to speak;' Eccl. iii. 7. It is nothing strange if men of corrupt minds sometimes listen to words of wisdom, as Herod listened to John; but any preacher of truth and righteousness will profane his office by displaying his gifts before men who may praise his words, but will not follow them. Therefore our Lord was silent, more effectually rebuking the licentious prince by his deliberate silence.

10. *The chief priests and scribes.* Their charges, 'vehemently' urged before Herod, seem to have been of the same kind as those which they had just made before Pilate; but these appear to have been disregarded, or received with scornful indifference, by Herod, as altogether groundless; see ver. 15.

11. *Herod with his men of war set him at nought.* It was one of the characteristics of Herod Antipas to affect to maintain a large military force. This eventually led to his deprivation and banishment by the Romans; Joseph. Antiq. xviii. 7. 2. His vainglory persuaded him to come with such attendants to the Passover; and he despised the poverty of the appearance of Jesus Christ, who, without worldly wealth or force of arms, had asserted his title to be a King.—*Arrayed him in a gorgeous robe.* The word translated 'gorgeous' means literally 'white and glistering.' It was such as was usually worn by persons who were candidates for some high office; and was now put upon our Lord in mockery of his supposed pretension to an earthly kingdom.

12. *Pilate and Herod were made friends.* See Acts iv. 27, 28.

15. *Nothing worthy of death is done unto him*, or, 'has been done by him;' Acts xiii. 28.

16. *I will therefore chastise him.* Pilate proposed to scourge him, a punishment inflicted by the Roman magistrates in certain cases for offences less than capital; but this was said in a spirit of weak concession to the assembled multitude, since he had already declared the innocence of the accused; and the Jews took advantage of his weakness.

17. Matt. xxvii. 15; Mark xv. 6.

19. Mark xv. 7; see Acts iii. 14.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not

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24. *Pilate gave sentence.* The motive which at last prevailed with Pilate is more fully shewn in St. John's account, chap. xix. 12-16. He feared that the Jews would accuse him before Cæsar; and from his many acts of cruelty and extortion he had reason to dread the consequence. But the very misfortune, which he sought to avoid by condemning the innocent, did really befal him afterwards; see note on Matt. xxvii. 2.

26–49. THE CRUCIFIXION; THE WOMEN OF JERUSALEM; THE PENITENT THIEF. Matt. xxvii. 32-56; Mark xv. 21-41; John xix. 17-30.

26. *Simon, a Cyrenian.* See note on Matt. xxvii. 32.

28. *Turning unto them.* The attendance of these sorrowing women is noted by St. Luke alone. The women mentioned by St. Matthew, chap. xxvii. 55, were not of Jerusalem, but from Galilee. These were probably not his disciples, but mingled with the crowd, as St. Luke's words seem to shew, and moved by natural compassion. Our Lord turns to them, being now eased a while from the burden of the cross, and speaks to them his words of solemn tender warning.—*Weep not for me.* Weep not for me, who by my death shall destroy death, and, by my rising to life again, shall restore to man everlasting life; but weep for the days that are coming, the days of God's fierce anger against Jerusalem, and the final destruction of the impenitent.

29. Matt. xxiv. 19; Mark xiii. 17; and above, xxi. 23.

30. *Then shall they begin to say to the mountains,* etc. Isaiah ii. 19; Hosea x. 8; Rev. vi. 16; and ix. 6.

31. *A green tree.* See Ezek. xx. 47. Compare 1 Peter iv. 17. The green tree is Christ, who will be as the Tree of Life to his faithful ones; Rev. ii. 7. The dry, or withered, an emblem of the unbelieving and unfruitful; John xv. 6.

32. *Malefactors.* They are called 'thieves,' or robbers, by St. Matthew, xxvii. 38; and St. Mark, xv. 27. The country of Judæa, in the years when its ruin was drawing on, was much infested

what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

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with bands of robbers, who levied contributions on the peaceable inhabitants under pretence of rising against the Romans.

34. *Father, forgive them.* No comment can add anything to the force of this prayer of divine mercy. It was heard for many of those to whom St. Peter spoke after our Lord's ascension; see Acts iii. 17; 1 Cor. ii. 8. The persecutors, says St. Augustine, who had shed his blood, learned to drink of that blood to their own eternal life.

35. Matt. xxvii. 42; Mark xv. 31, 32. They spoke as if they thought it impossible he should die, if he were indeed the Christ. Yet their own prophets had distinctly foretold his death; Isaiah liii. 8; Dan. ix. 26.

36. Foretold in Psalm xxii. 6, 7, 8; lxix. 21.

38. *A superscription also was written.* By order of Pilate, as more fully related by St. John, xix. 19-22.

39. *One of the malefactors . . . railed on him.* Is it not the common case, that an evil life bears its bitter fruit in death? Job xx. 11; Jer. xiii. 23. The blasphemous railing of the man who had broken all law is not so strange, even in his present dreadful extremity, as the penitence of his companion.

40. *The other rebuked him.* He had perhaps been moved, as some of the ancient interpreters thought, by our Saviour's prayer for his enemies. But how wonderful is the contrast! 'How great was this faith,' says St. Augustine, 'shewn at such a time! Men were stumbling, who had seen Christ raising the dead to life: he believed, who saw him, like himself, hanging on the cross! What was to them a cause of stumbling, was to him the cause of faith.'

42. *Lord, remember me.* 'He believed,' says St. Augustine, 'not only that our Lord would rise again, but that he would rise and reign. This he believed, when he saw him wounded, bleeding, crucified.' There was one, as it has been well said, who found such grace, that no sinner should despair; yet one only, that no sinner should presume.

43. *To day shalt thou be with me in paradise.* It is said that the pious Jews, from the time of Ezra, used to speak of the state of happy souls, waiting for the resurrection of their bodies, as dwelling in the garden of Eden, a spiritual paradise, or abode of peace and hope, till the resurrection. Our Lord, by his answer and gracious promise to the penitent thief, confirms this pious belief, adopting the word 'paradise,' which they used in this sense. For, as Christ did not on that day ascend into heaven, so neither do we expect to go to heaven immediately when we die: but our hope must be to be received into that

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

CHRIST BORNE TO THE TOMB.

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

intermediate state, where 'the souls of the righteous are in the hand of God, and there shall no torment touch them.'

44-49. The rest of St. Luke's narrative of our Lord's death agrees almost entirely with the account in the prior evangelists.

48. *Smote their breasts.* The penitent act of the publican in the parable. This beginning of fear and sorrow may have become with many of them a repentance unto life after the day of Pentecost; Acts ii. 37.

50-56. THE BURIAL OF CHRIST. Matt. xxvii. 57-61; Mark xv. 42-47; John xix. 38-42.

53. *Wherein never man before was laid.* St. Luke and St. John add this particular to

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER XXIV.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping

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the narrative of St. Matthew and St. Mark. It was fitting, says Origen, that the Virgin-born should be laid in a virgin tomb.

54. *The preparation.* Matt. xxvii. 62. The name given by the Jews to the day before the great Sabbath of the Passover.

CHAPTER XXIV.

1–12. THE HOLY WOMEN AT THE SEPULCHRE. OUR LORD'S RESURRECTION. Matt. xxviii. 1-10; Mark xvi. 1-11; John xx. 1-18.

4. *In shining garments.* The word in the original language is applied to the flashing of the sun's rays, or to lightning: the shining was beyond earthly brightness.

5. *And they . . . bowed down their faces to the earth.* As if at once afraid and dazzled by the light of the vision.—*Why seek ye the living among the dead?* In the margin it is translated 'him that liveth;' him who is alive for evermore. The words are a gentle reproof, followed in the next verse by a reference to our Lord's own declaration that he should rise again, which they remembered.

11. Mark xvi. 10, 11.

12. *Then arose Peter.* Or it should be translated, 'But Peter arose,' implying that

down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

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he was not so slow of belief as the other disciples. His visit to the sepulchre is more fully related by St. John, who went with him; see below, ver. 24.

13–35. CHRIST APPEARS TO THE TWO DISCIPLES GOING TO EMMAUS. This is briefly told by St. Mark, xvi. 12, 13.

13. *Two of them.* One of the two is afterwards named by St. Luke, ver. 18. It cannot be certainly affirmed who the other was. To suppose, as some have done, that it was St. Luke himself, is inadmissible, as this evangelist in his preface, chap. i. 2, plainly leaves it to be inferred that he was not one of the 'eyewitnesses' of our Lord during his abode on earth. Some of the fathers seem to have believed that the companion of Cleopas was his son Simeon, afterwards second bishop of Jerusalem. This may have been an early tradition, but it is uncertain.—*Emmaus.* There is a village now called Amwas on the way towards Lydda and Joppa, about eight or ten miles to the west of Jerusalem, but the common tradition is that the place, which was anciently called Emmaus, is now called Abou-Goosh, lying in the same direction, a village of twenty or thirty houses, built of stone, in the hollow of a rich valley, with a red soil, and interspersed with rock. Here there is a ruined Christian church of simple masonry, but well and strongly built, with round arches and windows of early Gothic style.

16. *Their eyes were holden,* etc. St. Mark says, he appeared to them 'in another form,' chap. xvi. 12. There was something in his dress, or mode of appearance, which prevented them from immediately recognizing him, his divine will so ordering it.

17. *Sad.* Literally, 'of sad countenance.' He observes, as a stranger unacquainted with the subject of their conversation, that which would strike a stranger, the sadness of their looks.

18. *Art thou only a stranger,* etc. Or, dost thou alone of all men dwell as a stranger in Jerusalem, so as not to know the things which have lately happened there, which are known to all the inhabitants of the place?

19. *A prophet.* Such a one as Moses had foretold; see Acts vii. 37.

21. *We trusted that it had been he which should have redeemed Israel.* Literally, 'we were hoping' this, till we saw him condemned and crucified. Words of de-

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us,

spondency; for if they had known the nature of the promised redemption, they would have understood that it was indeed accomplished by those very sufferings.—*To day is the third day.* They were thinking of his prophecy that he would rise again on the third day; but now this hope had almost failed them.

24. *Certain of them.* St. Luke has previously mentioned only St. Peter; but as he speaks here in the plural number, he appears to allude to St. John also.

25. *O fools.* Unwise and unreflecting. The word is the same which St. Paul uses to the Galatians (iii. 1), not the word of anger and scorn forbidden in Matt. v. 22.

27. *In all the scriptures.* See Rev. xix. 10. 'The testimony of Jesus is the spirit of prophecy.' The more we dwell upon the things concerning our Redeemer in the gospel, the more we shall see how all things in the Old Testament—type, and history, and prophecy—all point to him; see below, ver. 44.

28. *He made as though he would have gone further.* He moved on to elicit the expression of their desire to detain him. It may remind us of the vision of Jacob at Peniel, Gen. xxxii. 26. He was willingly 'constrained' by their earnest entreaty.

30. *He took bread, and blessed it.* Reminding them of his act in the institution of the Holy Communion three days before. By this breaking of bread their eyes were opened. In the breaking of bread the Christian must seek the tokens and assurance of his Lord's presence with him.

31. *He vanished out of their sight.* We need not ask how, as some have done. By his divine power he had made himself invisible to his enemies on an earlier occasion; John viii. 59. But, after his resurrection, his body was clothed with immortality, and no longer subject to the laws of mortal bodies, as was manifested by his appearance where the disciples were assembled, when the doors were shut; John xx. 19-26. And it was not now his design to shew himself 'to all the people,' as before his passion, 'but to witnesses chosen before of God;' and to them at intervals, and as it were by glimpses, after a more divine and heavenly manner, to prepare them for his ascension.

32. *Did not our heart burn within us?* Lively emotions, strongly stirring the affections, are said to create a glow within; see Psalm xxxix. 3. But the disciples seem to question one another, How was it that, feeling such joy and wonder while we listened to his discourse, we did not sooner find who he was? Their gladness was

while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me,

BEHOLD MY HANDS AND MY FEET.

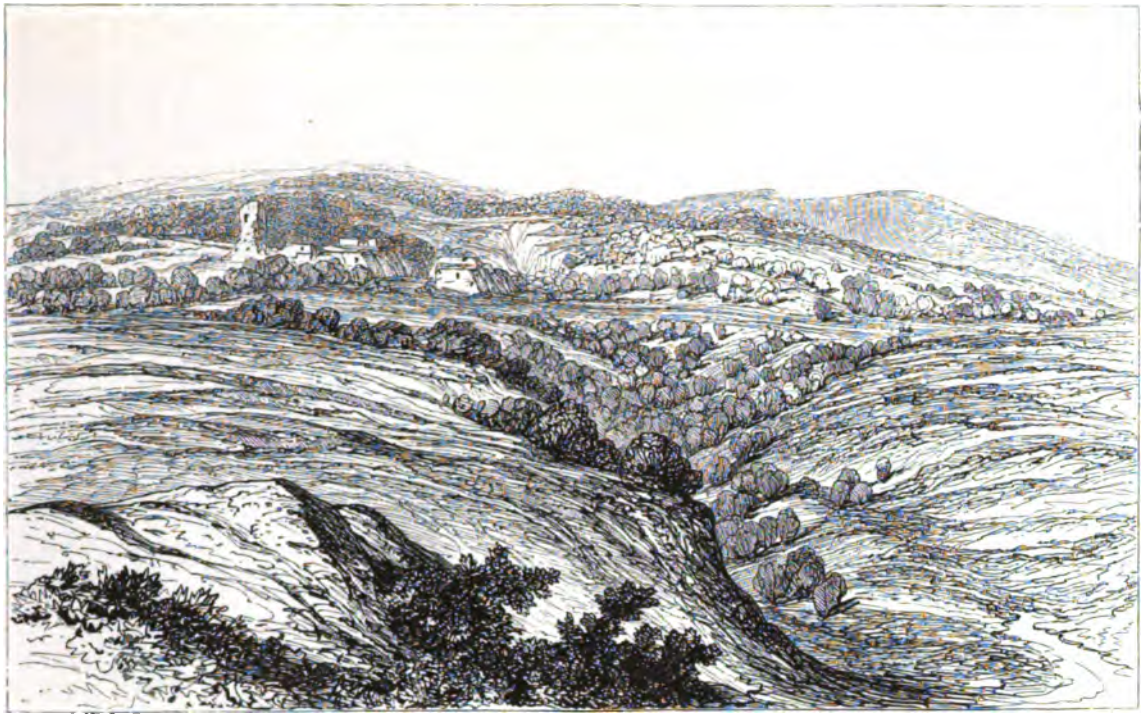
shewn by their immediate return to Jerusalem.

34. There are no particulars of this first appearance of our Lord to St. Peter after his resurrection; but it is mentioned also by St. Paul, 1 Cor. xv. 4, 5.

36–53. OUR LORD APPEARS TO THE ELEVEN. HIS PARTING CHARGE TO THEM. HIS ASCENSION. Mark xvi. 14-20.

36. *Peace be unto you.* With such a salutation of peace he had sent forth his disciples in his name, chap. x. 5; with such words of peace he had comforted them in their time of sorrow, John xiv. 27. Now he comes to assure them of his abiding gift of peace.

37. *They were terrified*, etc. The manner of his coming was so sudden and extraordinary, that they would not believe what they saw to be his real bodily form.



BETHANY, AND PROBABLE SITE OF THE ASCENSION.

and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

39, 40. Compare John xx. 20, 21.

43. *He took it, and did eat.* See Acts x. 41. A further proof to assure them that his risen body was present and among them; see John xxi. 13.

47. *Repentance and remission of sins.* This is the sum of the gospel message, to be proclaimed to every nation under heaven; pardon for sins past to all who will turn from their sins, and believe that Jesus is the Son of God: Acts ii. 38; xx. 21; Titus ii. 11, 12.

48. *Witnesses of these things.* Of all that they had seen and heard in his life and ministry and doctrine; but more especially of his resurrection from the dead: see Acts i. 22; ii. 32; iii. 15.

49. *The promise of my Father.* The gift of the blessed Comforter, the Holy Spirit, whom God the Father had promised, by his prophets in the O. T., to send to sanctify the hearts of his faithful people: Isaiah xliv. 3; Ezek. xxxvi. 26, 27; Joel ii. 28, 29.—*But tarry ye*, etc., *i.e.*, tarry for the space of ten days, which were to come between the Ascension and the day of Pentecost, for that gift of wisdom and power; Acts i. 4.

50. *He led them out.* Forty days after his resurrection; Acts i. 3.—*And blessed them.* By blessing them he shewed himself as their great high-priest, consecrating those whom he sent forth to bless in his name. The last words which he was heard to speak on earth were words of blessing, proofs of his abiding love, and assurances of his effectual protecting power.

51. *He was . . carried up into heaven.* He went up with the same soul and body with which he rose from the dead, into the presence and glory of God the Father, at whose right hand he sitteth enthroned in everlasting majesty: see John xvii. 5; 1 Peter iii. 22.

ECCE HOMO.

THE GOSPEL ACCORDING TO ST. JOHN.

INTRODUCTION.

'THE four books of the Evangelists,' says a pious old writer, 'are like the four rivers of Paradise, flowing from the holy mount of God; and everything that liveth, which moveth, whithersoever the rivers come, shall live' (Ezek. xlvii. 9). Of these books there is none that flows deeper with heavenly wisdom than the Gospel of St. John. For of all the chosen Apostles whom our Lord had called out of the world, and taught the mysteries of his kingdom, St. John was the best beloved; and of the best beloved disciple he became the wisest Evangelist.

He wrote this Gospel, as St. Jerome records the testimony of the early Church, in compliance with the request of the Bishops of the Churches in Asia, to protect the faith of the Christian flock from the errors of Cerinthus and other heretics of the apostolic age, especially the Ebionites, who said that Christ had no being before he was born of Mary. One might wonder how such bold impiety could have intruded itself into the teaching of the Christian faith; but after the destruction of Jerusalem, A.D. 70, and before the death of

St. John, about thirty years later, or A.D. 99, the former Jewish sects—Pharisees, Sadducees, and the rest—had disappeared, and there arose a number of wild teachers, who, trying to unite Judaism and Christianity together, were in fact neither Jews nor Christians. We may believe that the beginning of this Gospel was especially intended to secure the Church from the danger of their false doctrines; but the Apostle, led by the spirit of prophecy, would know that at all times there would be persons tempted by the pride of reason to deny the divine nature of the Son of God. This was one object of St. John in writing his Gospel; but it is evident from the holy narrative itself, as is also attested by early writers, that he meant to supply many particulars of our Lord's ministry, both at the beginning, and near the time of his passion, and also after his resurrection, which were not recorded by the other Evangelists.

It is supposed that he wrote this Gospel about A.D. 97, when he had returned from the island of Patmos (Rev. i. 9), to which he had been banished about two years previously by the Emperor Domitian. The three Epistles which bear the name of this Evangelist, were probably written earlier, and the Revelation while he was in his place of banishment, so that this Gospel is reckoned as the latest-written book of the New Testament.

Of the life of St. John, after the last notice in the Acts, chap. viii. 14, 15, there are few certain particulars for many years. He remained chiefly at Jerusalem with the other Apostles for some time later: and did not fly from it after the death of St. James, Acts xii. 2; for he was still there when St. Paul went up for the second time, about A.D. 52; see Gal. ii. 9. It is said that he continued to reside there in his own house with the Virgin-Mother, committed to his care, chap. xix. 27, till her death; after which he went into Asia, and probably founded the churches to which he addresses his admonitions in the Revelation. The story of his having been at Rome during the reign of Domitian, and cast, by order of that persecuting emperor, into a cauldron of boiling oil, from which he came out unhurt, is doubtful; because, though Tertullian mentions it, it seems to have been unknown to Irenæus and to the early Church historians. A more interesting and not improbable story is that related by Clement of Alexandria, and repeated by Eusebius, of his reclaiming and restoring to the Church, awed by the dignity of his presence, and melted to repentance by his loving compassion, a youth who had been misguided and had joined himself to a crew of bandits and outlaws.

His chief place of residence in the later years of his life was the city of Ephesus, where he died in great old age about A.D. 100, in the sixty-eighth year after our Lord's passion. The last record of him, preserved by St. Jerome, is so characteristic that it cannot admit of any reasonable doubt. In the learned Father's words: 'The blessed Evangelist, St. John, dwelling at Ephesus to extreme old age, and with difficulty supported on his way to the

Church by the hands of his disciples, when he could now no longer command power of utterance for many words, used only to say at each time of assembly, Little children, love one another. At length his disciples, somewhat weary with always hearing the same words, asked him, Master, why dost thou so continually say this? The answer was a sentence and sentiment worthy of St. John: 'Because it is the Lord's precept; and if this only is fulfilled, it is enough.'

CHAPTER I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

CHAPTER I.

1–5. The Godhead and Eternal Generation of the Word.

1. *In the beginning.* The evangelist takes the first words of the book of Genesis, shewing that the author of man's new creation is the same with the author of the first creation of the world and man. But it was the design of Moses to speak of the creation; the design of St. John is to make known to us him by whom the world was created. He 'was' in the beginning, or, as our Lord himself speaks, chap. xvii. 5, 'before the world was.'—*The Word.* The Chaldee paraphrase of the Hebrew Scriptures, which was commonly read in the synagogues after the Babylonish captivity, had made the Jews familiar with the name *Mimra*, or, 'the Word,' as a name of God. St. John therefore applies to our Lord a name for which the Jewish disciples were prepared. As the word of man is the expression of his reason or counsel, so the Son is the manifestation of the mind of the Father, declaring to mankind his counsel and his will.—*Was with God.* This speaks of him as distinct in person from God the Father, but existing in union with him from all eternity.—*And the Word was God.* This declares his unity of substance with the Father. Being 'with God' the Father, the Word was a different person from the Father; but being 'God,' he was ever one with the Father, co-eternal and co-equal.

2. *The same was in the beginning with God.* The evangelist repeats what he had said in the previous verse, to fix our attention more upon that truth, that the Word was in the beginning, from all eternity; ever with the Father, as the early Christian philosophy loved to speak, as light is ever with the sun.

3. *All things were made by him.* The world, and all that is therein; 'all things visible and invisible.' Compare Col. i. 16, 17.—*Without him was not any thing made.* This strengthens the preceding clause of the verse, removing all exception. Some of those early false teachers mentioned in the Introduction, had invented a notion of existences which they called Æons, and a being which they termed Demiurgus, to which they assigned the origin of spiritual or immaterial life. The words of St. John exclude the possibility of any independent existence, or being derived from any other source than the Eternal Word.

4. *In him was life.* In him, as in its

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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source and fountain. For what is said of the Father may be said also of the Son, that 'in him we live, and move, and have our being;' Acts xvii. 28. And, as our Lord's own words speak of it, 'As the Father hath life in himself, so hath he given to the Son to have life in himself;' John v. 26.—*And the life was the light of men.* That is, the light here spoken of is not a sensible, but an intellectual light, shining inwardly upon the mind and conscience of man. All the power, by which we attain to any knowledge, all convictions of truth and righteousness, are emanations from the source of spiritual life and light; see below, verse 9.

5. *The light shineth in darkness.* In the present world the light of truth shines upon minds that are given up to darkness and error; but 'the darkness comprehended it not;' such minds would not admit it, 'not liking to retain God in their knowledge:' Rom. i. 28; see chap. iii. 19. This may be said primarily of the heathen world of old; but it applies equally to Jew and Gentile, and all who resist the convictions of conscience, and spiritual influences brought home to the heart and mind.

6–18. MISSION OF JOHN THE BAPTIST. THE WORD INCARNATE.

6. *There was a man sent from God.* In this and the two following verses, the evangelist says a few words to distinguish the nature and character of the forerunner of the Incarnate Word from the Divine Person, whose way he was sent to prepare: as St. John the Baptist was himself careful to do. Luke iii. 15, 16; see below, verse 19, and the following verses.

9. *That was the true Light.* The essential light, eternal and divine, which in the beginning imparted the light of reason and understanding to men, and now came to quicken and enlighten the minds of men to the knowledge of things above the order of nature.

10. *He was in the world.* By 'the world' in this verse is to be understood the Gentile world before the time of our Lord's coming in the flesh. He was present by his power among the creatures which he had made, and especially by the tokens of his providence among men; but they discerned it not: see Acts xiv. 17; Rom. i. 20.

11. *He came unto his own.* Or, 'to his own home,' to the house of Israel, at his incarnation, being born of a virgin-mother of the seed of David; among the children of Abraham, whom God had separated to himself; Deut. xxxii. 8, 9.—*And his own received him not.* Of them it would not so properly be said that they did not know him, as that they did not receive him, wilfully rejected him. To 'receive him,' in the language of the New Testament, is to take him as our Lord and Saviour; Col. ii. 6.

12. *But as many as received him, to them gave he power*, etc. The words seem to intimate: small was the number of those who believed in him, compared with the unbelieving who rejected him; but they, who truly received him for their Saviour and Redeemer, were by him indued with heavenly virtues, admitted to such grace as should restore their nature to its original brightness, and make them the children of God, being children of the resurrection: see Luke xx. 36; 1 John iii. 1, 2.

13. *Which were born, not of blood*, etc. 'Born again,' as our Lord speaks to Nicodemus, chap. iii. 3-8. The birth, of which I speak, the evangelist here seems to say, is not the natural birth of man, by which he can only inherit 'the will of the

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied

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flesh,' the natural passions of mortal man; but the new birth given of God to them that believe and are baptized, by which they are made partakers of the divine nature; 2 Peter i. 4.

14. *The Word was made flesh.* 'Flesh' comprehends here, and in other places of Scripture, the whole nature of man, spirit, soul, and body. The Son of God became man, 'perfect man, of a reasonable soul and human flesh.' But the evangelist adds that he *dwelt among us,* using an expressive word in the original, which means 'dwelt in our nature as in a tabernacle.' That is, as some of the ancient interpreters explain it, he was so united with our nature, as to remain distinct in his own nature; as he that dwells in a tabernacle is distinct from the tabernacle in which he dwells. 'He did not convert the Godhead into flesh, but took the manhood into God,' by a mysterious union, the nature of which is known to him alone. —*And we beheld his glory.* The glory, which his disciples beheld in him, was above any glorious vision of angels or created spirits seen by the patriarchs or prophets of old; it was such as manifested him to be 'very God of very God.'—*Full of grace and truth.* Grace in restoring sinners; truth in enlightening those who were in ignorance and error.

15. *John bare witness of him.* See ver. 30.

16. *And of his fulness,* etc. These are again the words of the evangelist. The doctrine of the Godhead of the Word, and the incarnation, is continued to the end of ver. 18. His repeated reference to St. John the Baptist in this doctrinal preface is perhaps rightly attributed to his knowledge that many of the Jews who did not believe in Christ, still accounted John as a prophet, and, as Josephus testifies, attributed some of their national calamities to the divine vengeance for his foul murder.—*Grace for grace.* Or, perhaps, 'grace upon grace;' forgiveness of our sins, and the promise of everlasting life. Compare the Hebrew phrase in Job ii. 4.

17. *The law was given by Moses.* The law pointed out the way of obedience, but could not give power to the receivers of the law to perform its precepts; it could only furnish a rule and standard, by which they might be more sensible of their sins and shortcomings.—*Grace and truth came by Jesus Christ.* The grace of the Holy Spirit, unknown to the statutes of the law; and the truth, which was only seen in types and shadows before Christ came. Heb. x. 1-10.

18. *No man hath seen God.* Exod. xxxiii. 20. It is only by the one Mediator between God and man, that we can approach to the knowledge of the Eternal and his perfections. But he has made him known to us by opening to us spiritual truths, and giving us spiritual affections.

19 28. TESTIMONY OF JOHN. HIS BAPTISM.

19. *The Jews sent priests and Levites.* This was a mission from the Sanhedrim, or great council of the nation, to inquire into the authority of the prophet who had appeared among them; see ver. 22.

20. *He confessed.* Or, 'openly declared.'

not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said,

The priests and Levites appear to have asked him, first of all, whether he called himself the Christ, some report of this kind having come to them. Compare Luke iii. 15.

21. *Art thou Elias? And he saith, I am not.* The Jews believed that there should be a literal re-appearance of Elijah—that he should come again to earth in his own person from the place whither he had been wonderfully translated. The Baptist, knowing the sense in which they asked him, denies it. It is not to be supposed that he was ignorant of the prophecy delivered by the angel to Zacharias, Luke i. 17.—*Art thou that prophet?* The prophet foretold by Moses, Deut. xviii. 15: see Acts iii. 22, 23; vii. 37.

23. *I am the voice*, etc. Isaiah xl. 3. See Matt. iii. 3.

24. *They which were sent were of the Pharisees.* See note on Matt. iii. 7. The Pharisees were the most numerous and popular sect among the Jews at this period; and, as such, might be accounted best qualified to inquire into the pretensions of this new teacher.

25. *Why baptizest thou?* The act of baptizing, as they deemed of it, was a symbol of a new doctrine, which he came to teach, and a claim of prophetical authority for it.

26. *I baptize with water.* That is, with water only, implying, indeed, that the heart has need to be 'sprinkled from an evil conscience;' but conferring no gift of forgiveness or spiritual grace. This gift is to be sought from him who is yet unknown to you; but for whom my baptism and doctrine is designed to prepare the way. Compare Matt. iii. 11.

28. *Bethabara.* Called 'Beth-barah' in Judges vii. 24. It is remarkable that many of the ancient copies of the N. T. read 'Bethany.' But this is evidently a mistake, and was therefore corrected by St. Chrysostom and other Greek fathers. For Bethany was not beyond Jordan, but near Jerusalem.

29-34. THE BAPTIST POINTS OUT JESUS TO HIS DISCIPLES.

29. *Behold the Lamb of God.* Behold him who is appointed by God to be the fulfilment of all that your Paschal sacrifices represented, 'the Lamb that was slain,' in the counsels of the Father, 'before the foundation of the world;' Rev. xiii. 8: see 1 Cor. v. 7; 1 Peter i. 18-20.—*Which taketh away the sin of the world.* Or, as the word may be rendered, 'beareth,' as a burden voluntarily taken and sustained; see Isaiah liii. 6. But, in the sense of

After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

BAPTISM OF CHRIST.

the received text, an ancient Christian writer says, 'It is something more to take away the sin of the world, than the sin of one or another erring man. The words express, that the body of sin had possessed the whole world.'

31. *I knew him not.* That is, I knew him not to be the Messiah, who should make atonement for the world, and give gifts of grace to men, before the divine message, of which he speaks in ver. 33, made Jesus known to him.

32. Matt. iii. 16.

35–42. THE CALLING OF ANDREW, JOHN, AND PETER.

35. *John stood.* The word implies, that he had taken his usual position, intent upon his office, probably as before at Bethabara.—*Two of his disciples.* The evangelist names Andrew as one; it can hardly be doubted that he himself was the other. But he nowhere speaks of himself by name in his gospel.

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

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39. *The tenth hour.* That is, about two hours before sunset.

43-51. THE CALLING OF PHILIP AND NATHANAEL.

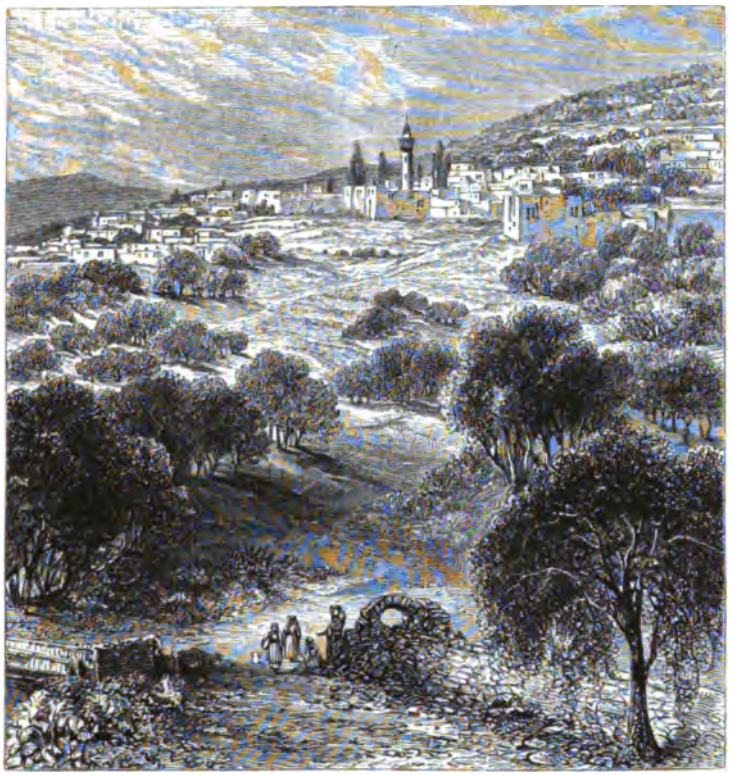
45. *Nathanael.* Probably the same apostle whom the other evangelists call Bartholomew, the latter appellation indicating the name of his father. Bartholomew is commonly named with Philip in the list of the apostles: Matt. x. 3; Luke vi. 14.—*The son of Joseph.* Philip did not yet know the divine and mysterious nature of our Lord's birth, and speaks according to the common notion of his parentage. Matt. xiii. 55.

46. *Can there any good thing come out of Nazareth?* Nathanael probably knew that the prophecies had foretold the birth of the Messiah at Bethlehem. Compare chap. vii. 52. There is no need to interpret the words as implying any particular depreciation of Nazareth.

47. *Behold an Israelite indeed, in whom is no guile!* The disciple was chosen, because he was as his Master: 1 Peter ii. 22; Psalm xxxii. 2.

48. *Whence knowest thou me?* The answer, as Chrysostom has observed, marks the steady deliberate character of Nathanael. He was not uplifted by the praise given him by One who knew the heart, but goes on inquiring, that he may learn more perfectly.

49. *Rabbi, thou art the Son of God.* He speaks this with the joy of confirmed belief. Thou art he whom we looked for, the hope of our fathers: see Isaiah xxv.



NAZARETH.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

9; xxxiii. 22. It is a confession of faith in the divine nature of our Lord, which was afterwards repeated by St. Peter.

51. *Ye shall see heaven open*, etc. His words are of a vision like that of Jacob; Gen. xxviii. 12. The ministry of angels to our Lord is recorded in his temptation, Matt. iv. 11; in his passion, Luke xxii. 43; at his resurrection, Matt. xxviii. 2; but perhaps these words are more particularly to be interpreted of his glorious ascension.

CHAPTER II.

1–11. THE MIRACLE OF WATER TURNED TO WINE.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six

MARRIAGE AT CANA.

1. *The third day.* That is, the third day after the calling of the disciples, related at the end of the preceding chapter. Cana of Galilee is a village which still retains its name, and is described as situated not far from Nazareth, on a hill-side sloping towards the setting sun.—*The mother of Jesus was there.* The marriage was probably in the family of some of her relations or friends. As Joseph is not mentioned after the time when our Lord's ministry began, it is supposed that he was dead some time before.

2. *Jesus was called.* He was called and came, not so much regarding his own dignity as the benefit of those who invited him. As the language of the Church well instructs us, 'The holy estate of matrimony Christ adorned and beautified by his presence and first miracle that he wrought.'

3. *The mother of Jesus saith unto him, They have no wine.* The family may have been poor, or the wine may have failed to supply an unexpected number of guests; the question is not material. But the words of the Virgin Mother express her belief in the power of her Son, and his good-will to supply the need.

4. *Woman, what have I to do with thee?* Perhaps the words would bear another rendering, 'What is it to me and thee?' The request should have come, as Chrysostom observes, from those who needed help; not from his mother. It is unfortunate that the word of address, 'Woman,' is in English commonly used in disrespect.

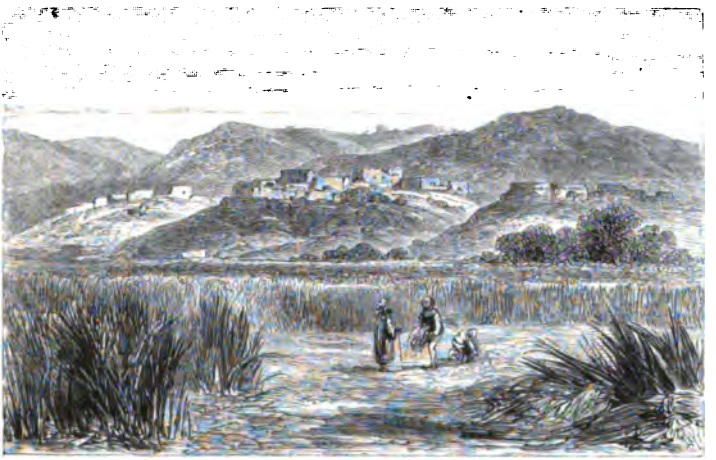
waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it.*

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have



CANA OF GALILEE

Hence the literal rendering gives a wrong impression, the original being a word of affectionate respect; see chap. xix. 26. In both places the Italian of Diodati gives 'Donna,' Lady. For the rest our Authorised Version is idiomatic; but it is hardly conceivable that our Lord should have used the phrase in the same sense as the demoniac who addressed him, Mark v. 7. The sense which we have offered is supported by some ancient Greek interpreters: Quæst. ad Orthod. in Append. S. Justin. sec. 136. However the words in either sense are words of gentle and mild reproof. She had erred in her anxiety to serve her friends; and it was a premature request to him to display his power. *Mine hour is not yet come.* This is not a seasonable time for me to work a miracle. But the blessed Virgin appears to have understood the words as spoken to try her faith; as is seen in her following directions to the servants.

6. *The purifying of the Jews.* See Mark vii. 2-4.

8. *The governor of the feast.* It was the custom with the Jews, as with other ancient nations, to elect one of the company to preside over a festive entertainment, and direct its arrangements, acting as a chairman. It would be part of his office to taste the wine, before it was offered to the guests.

10. *Thou hast kept the good wine until now.* This speech of the governor of the feast is no doubt recorded by the evangelist as denoting his wonder at the event, not knowing the cause. But the words are often applied by preachers in a symbolical

well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

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meaning, of which they are capable, to the gifts of grace bestowed by Christ, the last more precious than the first.

12-25. OUR LORD'S VISIT TO JERUSALEM, AND CLEANSING OF THE TEMPLE.

12. *Capernaum.* Matt. iv. 13; see note on Matt. xi. 23.

16. *Make not my Father's house an house of merchandise.* Compare the narrative with that in St. Matt. xxi. 12, 13. On two occasions—now at the commencement of his ministry, and again at its close—our Lord drove these buyers and sellers out of the temple.

17. *The zeal of thine house.* Psalm lxix. 9. It is an instructive practical comment of St. Augustin: 'Who is he that is eaten with zeal for the house of God? He, who, if haply he sees anything amiss therein, does his diligence to have it set right, desires earnestly its amendment, does not sit still and do nothing: if he cannot mend it, he endures and mourns.'

19. *Destroy this temple,* etc. This saying is not recorded by the other evangelists; but they relate how the false witnesses at our Lord's trial founded their accusation upon it; Matt. xxvi. 61.

20. *Forty and six years.* The Jews, understanding our Lord to speak of the material temple, taunt him as if he had pledged himself to a work which they accounted extravagantly impossible. Herod the Great had begun the restoration of the temple about sixteen years before the birth of Christ; and it was still continued at intervals to the time at which these words were spoken,—a period which made up the forty-six years.

21. *He spake of the temple of his body.* 'Verily,' says St. Ambrose, 'the temple of God is the body of Christ, in which was made the cleansing of our sins. Verily the temple of God is that flesh, in which there could be no taint of sin; but which was itself the sacrifice for the transgression of the whole world. Verily the temple of God was that flesh, in which the image of God was manifested, and the fulness of the Godhead dwelt bodily.'

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he

22. *They believed the scripture.* The prophecies of Christ in the Old Testament generally; and especially those which spoke of his resurrection.

23. *Many believed in his name.* This is sometimes understood to mean that they believed him to be possessed of miraculous powers, but did not regard him as the Messiah. But it seems rather to speak of a beginning at least of truer faith, though as yet imperfect.

24. *But Jesus did not commit himself unto them.* Knowing what was in man, he knew that some of these were not yet established, and others perhaps insincere in professing to believe.

CHAPTER III.

1-21. DISCOURSE WITH NICODEMUS.

1. *A ruler of the Jews.* He appears to have been a member of the great council or Sanhedrim; see chap. vii. 50. As such, he was an authorised teacher of the law, a master in Israel (ver. 10), and possessed of certain judicial power.

2. *By night.* Privately, and wishing to avoid observation, for fear of censure or persecution. But it is grateful to see, that he appears to have been one of those who out of weakness were made strong. We find him afterwards pleading a little more boldly in the council in our Lord's behalf, chap. vii. 51; and then, like a confirmed disciple, assisting, with Joseph of Arimathea, to give the body of Jesus an honourable and costly burial; chap. xix. 39.—*We know*, etc. By speaking in the plural number, Nicodemus seems to intimate that other members of the council shared in this conviction; but too many of these were held back by unworthy fears from publicly confessing Jesus to be the Christ; chap. xii. 42.

3. *Except a man be born again.* In the margin it is 'born from above.' Compare chap. i. 13. Our Lord begins his discourse by imparting to this inquirer this first and fundamental truth, that, if we would enter into the kingdom of God, we must be born again. For it is to be born again, to be quickened by God's Holy Spirit to new hopes, new desires, new affections; and 'to know the love of Christ, which passeth knowledge.' The sinner must perish in his sins, unless he be thus born again; the wandering soul must be lost, unless it be found by him who 'came to seek and to save that which was lost.'

4. *How can a man be born when he is old?* Or, 'an aged man,' far advanced in years; as probably Nicodemus was. These questions only shew his perplexity and inability to understand the meaning of the spiritual birth, which our Lord goes on to declare to him.

is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

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5. *Except a man be born of water and of the Spirit.* Of the water in holy baptism, as the outward sign; of the Holy Spirit, as the effectual cause: Mark xvi. 16; Acts ii. 38; Titus iii. 5.

8. *The wind bloweth*, etc. Compare Eccles. xi. 5. As, in the natural world, every one is sensible of the power of the wind, its unchecked freedom, its diffusion everywhere, hearing the sound, and seeing the effect of its gentler or stronger force; so, in the spiritual world, we may well believe that the grace of the Holy Spirit works unseen, breathing often imperceptibly upon the soul, and in ways which we cannot sensibly feel or distinguish (1 Cor. ii. 11); but it is discerned by its effects.

10. *Art thou a master of Israel?* The words in the original may mean, 'Art thou the famous master?' one whose name is spoken of among thy countrymen. If thou hast no mind to conceive of wonders past the power of nature, how hast thou read of wonders in the Old Testament, witnessing to the mighty power of God, or the prophecies foretelling the outpouring of the Spirit in later days? Joel ii. 28, 29.

12. *Earthly things . . . . heavenly things.* By earthly things, or 'things that are done on earth,' we must understand holy baptism, and the grace of the new birth. If ye, Jews, believe not these things when they are declared to you, how will ye believe those higher mysteries concerning my heavenly nature?

13. *And no man hath ascended*, etc. Nicodemus had begun this conference by saying, 'We know that thou art a teacher come from God.' Our Lord here tells him, that he was more than this, that he was come from God to dwell with men as 'the Son of man,' but was still in the power of his Godhead united with his Father 'in heaven.' As the Son of God, he alone had perfect knowledge of heavenly things.

14. *As Moses lifted up the serpent.* Num. xxi. 9. The brazen serpent was a type of Christ, in that those who looked upon it were delivered from temporal death; so they who look with faith upon Christ crucified, are saved from eternal death. See the following verse.

16. *God so loved the world.* Not the Jews only, but all mankind. The words

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to

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would enlarge the views of a strict Pharisee, such as Nicodemus had been, to comprehend the fulness of the deliverance. Rom. iii. 29, and viii. 32; 1 John iv. 9.

17. *God sent not his Son . . . to condemn the world.* Or, 'to judge the world.' His first coming was not to judge, but to save. Had he come to judge, before the way of salvation was opened by the cross, it must have ended in condemnation.

18. *He that believeth not is condemned already.* He that is without faith is under the sentence of death, wanting the first principle of life, the knowledge of God in Christ.

19. *This is the condemnation.* It is 'an evil heart of unbelief,' a love of darkness rather than light, of evil rather than good, which holds men back from acknowledging divine truth. It is not an error of the understanding, but a perversion of the conscience and moral convictions of the soul.

22-36. CHRIST SOJOURNS IN JUDÆA. DISCOURSE OF JOHN THE BAPTIST TO HIS DISCIPLES.

22. *He tarried with them, and baptized.* That is, he baptized by the hands of his disciples; see chap. iv. 2.

23. *Ænon near to Salim.* The situation of these places is not certainly known. They appear to have been to the north of Judæa.

24. *John was not yet cast into prison.* See Matt. xiv. 3. The words of the evangelist imply that this discourse of the Baptist was only a short time before his imprisonment. See the form of phrase in chap. xx. 17.

25. *A question . . . about purifying.* This is interpreted to mean, that one or more of the Jews having been baptized by the disciples of our Lord, a dispute arose between them and John's disciples about the effect of John's baptism, and whether any further baptism in the name of Christ was necessary.

26. *All men come to him.* Many more than had come to John's baptism; see chap. iv. 1. These disciples were not yet perfect, and, as Joshua once did for Moses, 'envied for their master's sake;' see Num. xi. 28, 29.

whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar,

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27. *A man can receive nothing.* Or, as it is in the margin, 'can take nothing to himself.' You err, if you suppose that I claim any authority as my own. I do but fulfil the mission to which I have been appointed from above. It is needless to dwell in explanation on the following words, in which this faithful messenger abases himself, that he may magnify his master.

32. *No man receiveth his testimony.* Above, chap. i. 11.

33. *He that hath received,* etc. He who has believed the testimony of Christ to his own heavenly nature, hath set, as it were, his countersign to the divine testimony, solemnly attesting that God is true in fulfilling his ancient promise. See the opposite case of those who reject this testimony; 1 John v. 10-12.

34. *He whom God hath sent.* Sent from heaven, from his own abode, ver. 31; not merely appointed upon earth, as one of the prophets. The words which he speaks are the very 'words of God;' see chap. xii. 49, 50.—*God giveth not the Spirit by measure unto him.* Not as he gives to man, 'dividing to every man severally as he will' (1 Cor. xii. 11); for 'in him dwelleth all the fulness of the Godhead bodily;' Col. ii. 9.

36. Compare ver. 18.

CHAPTER IV.

1-42. DISCOURSE WITH THE WOMAN OF SAMARIA.

4. *He must needs go through Samaria.* The region lying between Judæa and Galilee.

5. *Sychar.* The name then given to Shechem, or Sichem, as it is called in the

SYCHAR (SHECHEM) FROM THE WEST.

near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and

Old Testament. It is described by modern travellers as situated in a green and fruitful valley between the mountains Ebal and Gerizim. The people of the place point out an ancient tomb there, which they call the tomb of Joseph; and a well of abundant and cool water, much resorted to, which is probably Jacob's well; see Josh. xxiv. 32.

9. *The Jews have no dealings with the Samaritans.* This remark is singularly illustrated by the unneighbourly words of the Son of Sirach, Ecclus. l. 25, 26: 'There be two manner of nations which my heart abhorreth, and the third is no nation: they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwelleth at Sichem.' The heathen writers of the time accuse the Jews of refusing to shew the road to any strangers, or guide to one of their wells any of the uncircumcised.

10. *If thou knewest*, etc. Our Lord uses a figurative mode of speech, as his custom was, taken from the well of water before him. 'The gift of God' is the grace and mercy which is now offered thee, in that the Son of God asks water of thee.—*Living water.* That water of life which cleanses the soul from sin: Isaiah xii. 3; xliv. 3.

11. *Sir, thou hast nothing to draw with.* By addressing Jesus as 'Sir,' or 'Lord,' the woman shews that she began to entertain higher thoughts of him than she manifested in her former answer. But she as yet took his words literally, and speaks in wonder and surprise. In the following verse she calls Jacob 'our father.' The Samaritans claimed a descent from Jacob and Joseph; but they were a mixed race of Eastern people, probably with little of Israelitish blood among them; 2 Kings xvii. 24-41.

13, 14. *Whosoever drinketh of this water*, etc. Compare chap. vii. 37-39. They who drink of this well will for a time be refreshed; but their natural thirst will return again. They who drink of the fountain of life and salvation will find all their desires satisfied.—*A well of water springing up into everlasting life.* A fountain

said, I have no husband. Jesus
said unto her, Thou hast well said,
I have no husband:
18 For thou hast had five hus-
bands; and he whom thou now hast
is not thy husband: in that saidst
thou truly.
19 The woman saith unto him,
Sir, I perceive that thou art a pro-
phet.
20 Our fathers worshipped in
this mountain; and ye say, that in
Jerusalem is the place where men
ought to worship.
21 Jesus saith unto her, Woman,
believe me, the hour cometh, when
ye shall neither in this mountain,
nor yet at Jerusalem, worship the
Father.
22 Ye worship ye know not
what: we know what we worship:
for salvation is of the Jews.
23 But the hour cometh, and
now is, when the true worshippers
shall worship the Father in spirit
and in truth: for the Father seek-
eth such to worship him.
24 God *is* a Spirit: and they
that worship him must worship *him*
in spirit and in truth.
25 The woman saith unto him,
I know that Messias cometh, which
is called Christ: when he is come,
he will tell us all things.

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of good deeds, holy thoughts, and fervent desires, animating the soul to that grace of life, which will be perfected in glory.

15. *Sir, give me this water.* She speaks as still understanding his words literally; but as a poor woman, who would gladly find relief from weariness and labour.

16-18. *Go, call thy husband.* By shewing his knowledge of her past life, irregular as it was, our Lord gives the woman the same kind of evidence of his divine nature as he had before given to Nathanael; chap. i. 48.—*He whom thou now hast is not thy husband.* Divorce was too common even among the Jews; Mark x. 2-9. It is probable that it was equally common among the Samaritans, as it was also among ancient heathen nations. But with civilized people the act of divorce was a legal proceeding before the magistrate. This poor woman, after several divorces, seems at length to have changed her companion without the lawful ceremony.

19. *I perceive that thou art a prophet.* She now speaks with greater awe and reverence, perceiving that by some supernatural power he had knowledge of her secret faults, which she thus confesses; and she goes on to inquire of him concerning the dispute between the Jews and Samaritans as to their place of worship.

20. *In this mountain.* Mount Gerizim, which was near, and to which the woman probably pointed while she spoke the words. There is a tradition in Josephus (Antiq. xi. 8) that this worship began under Manasses, a Jewish priest, who was expelled by his countrymen for having married a daughter of Sanballat, in the time of Nehemiah. There is still a small remnant of this worship on Gerizim.

21. *Neither in this mountain, nor yet at Jerusalem.* That is, at neither place exclusively. The time is coming, when in every place the incense of prayer, and a pure offering, shall be offered to the name of the true God; Mal. i. 11.

22. *Ye worship ye know not what.* The Samaritans ignorantly worshipped the God whom the Jews worshipped with better knowledge; see Rom. iii. 1, 2.—*Salvation is of the Jews.* Or, 'from among the Jews.' Because from them it was foretold that the Christ should come; and from them he came; Rom. ix. 4, 5.

23. *In spirit and in truth.* Not in old obedience to the letter, but that worship, which, guided by the free spirit of God, makes the worshipper willingly offer himself as a living sacrifice to the God of truth.

25. *The woman saith, I know that Messias cometh.* The Samaritans appear to have had among them copies of the Pentateuch; but not the prophets. Yet with this imperfect knowledge this poor woman had some degree of expectation of

26 Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seeketh thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him*

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the great restorer that was to come, the great teacher of all spiritual knowledge. Thus prepared, our Lord declares himself to her: 'I that speak unto thee am he.'

27. *His disciples marvelled that he talked with the woman.* Or, 'with a woman.' The Jewish rabbis are said to have forbidden their disciples to discourse with women on religious subjects. But the Authorised Version is probably right. It was matter of wonder to the disciples to find their Lord humbling himself so far as to converse with this poor stranger; but their reverence withheld them from questioning him why he did it.

28, 29. The woman 'left her waterpot,' says St. Chrysostom, 'as the apostles had left their nets, to do the errand of an evangelist among her own countrymen.' Our Lord intimates this in ver. 38.

36. *He that reapeth receiveth wages.* Words animating the disciples to zeal in their ministry. Compare Isaiah xxxii. 20; Psalm cxxvi. 6. Of all ministrations the highest is to be fellow-labourers with Christ for the salvation of souls, thus 'gathering fruit to life eternal.'

42. *We have heard him ourselves.* These Samaritans justified our Lord's words, when he said (ver. 35), that their fields were 'already white to harvest.' It does not appear that he wrought any miracle among them; but the discourse alone worked conviction on their minds, such as it did afterwards on the Jewish officers, whom

ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

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the chief-priests and Pharisees had sent to apprehend him; chap. vii. 46.

43-54. DEPARTURE INTO GALILEE. HEALING OF THE NOBLEMAN'S SON.

44. *A prophet hath no honour in his own country.* This seems to be said as a reason why he did not go to Nazareth, the city of Joseph and of Mary, referring to his words recorded in the other gospels; Matt. xiii. 57; Mark vi. 4; Luke iv. 24; but to Cana and other places.

46. *A certain nobleman.* The word in the original seems to designate 'an officer of the royal court,' one who held some authority in the court of Herod Antipas; as we read elsewhere of 'Chuza, Herod's steward,' the husband of one of the holy women of Galilee; Luke viii. 3.

49. *Sir, come down ere my child die.* It has been observed by ancient and later interpreters, that the faith of this nobleman was weak and imperfect, mixed with much natural fear for his child, presenting a remarkable contrast to the faith of the centurion in Matt. viii. 8. Our Lord reproves him, together with others of his countrymen, for requiring signs and wonders to force them to believe, ver. 48. But he, who came 'to comfort and help the weak-hearted,' gave him an assurance, that, without being present in person, he could grant his prayer. This the man happily believed, and the result was a blessing on his believing.

53. *Himself believed, and his whole house.* He became a believer, and the head of a believing household, after the pattern of Abraham and Joshua: Gen. xviii. 19; Josh. xxiv. 15.

54. *The second miracle.* Not simply the second which our Lord wrought; for he had wrought many at Jerusalem (ver. 45, and chap. ii. 23); but the second which he wrought in Galilee.

CHAPTER V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

CHAPTER V.

1-9. MIRACLE AT THE POOL OF BETHESDA.

1. *A feast.* It is not very important to inquire what feast this was, though it has occasioned much controversy. The ancients generally supposed it to have been the feast of Pentecost, fifty days after the Passover mentioned in chap. ii. 23; and this is as probable an opinion as any other.

2. *By the sheep-market.* Or, 'sheep-gate:' Neh. iii. 1; xii. 39.—*A pool.* The original word means a pool for bathing or swimming; see chap. ix. 7.—*Five porches.* A roofed colonnade with five arches between the pillars. The porches were made for the shelter of the sick who resorted to it. The name, Bethesda, signifies 'the house of mercy.'

3. *Impotent folk.* Sick persons, unable to help themselves, as specified in the following words, and in ver. 7.

4. *An angel went down.* It may be, that we are to understand the medicinal virtue of the water to have been more effectual at certain periods, when the springs, bubbling up more abundantly from below, slightly ruffled the surface of the pool. But the evangelist would thus teach us that such restorative powers in nature are under the secret ministry of angels.

7. *I have no man*, etc. The most helpless in himself, he was, for that reason, nearest to the help of Christ.

10-47. THE JEWS CAVIL AT THE MIRACLE. CHRIST ASSERTS HIS DIVINE POWER.

10. *The Jews.* When St. John speaks thus generally of the Jews, as opposing themselves to our Lord's miracles and doctrine, we must understand it particularly of the chief priests and rulers of the people. Compare Luke xiii. 14. The law forbade carrying burdens on the Sabbath-day: see Neh. xiii. 19; Jer. xvii. 21, 22. But this was to prevent trading, or ordinary service of labour, on the sabbath; it was an overstrained interpretation of it, to extend it to a sick man newly delivered from a sorer burden.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the

11. *He that made me whole*, etc. His words imply that he, who had power to heal such sickness as he had long endured, had some prophetic authority for the command which he had given.

14. *Sin no more.* There is no need to suppose, as some have done from these words, that this sick man had been guilty of some eminent sin. All sickness is the chastisement and correction of sin; 1 Pet. iv. 1, 2. But the warning is to all who have suffered sickness and have their pain and sorrow alleviated or removed by God's mercy.

17. *My Father worketh hitherto, and I work.* God rested on the seventh day from the work of creation, and in remembrance of that rest he instituted the sabbath. But from that time he continued, and still continues, his works of preservation, providence, and mercy, to the creatures which he hath made; and this on every day alike. Like him it is my office to do good on earth, and, when need requires it, on the sabbath-day; Matt. xii. 8.

19. *The Son can do nothing of himself.* See ver. 30. There can be no variety of act or will between the Father and the Son, since the Son is of one substance with the Father.

21. *Even so the Son quickeneth whom he will.* The raising of the dead to life is sometimes ascribed to God the Father, as here and in 1 Cor. vi. 14; sometimes to God the Son, as here and chap. vi. 40; sometimes to God the Holy Ghost, Rom. viii. 11. Our Lord's meaning is, that in the resurrection at the last day it will be clearly proved that he is the Son of God, and equal with the Father, by his power of forming man again, as he was formed at the beginning, from the dust of the ground.

22. *The Father . . . hath committed all judgment unto the Son.* Hitherto God the Father had declared himself as the righteous Judge; Psalm vii. 11. Under the gospel he has revealed to us, that he will judge mankind by the Son of Man: Acts xvii. 31; 2 Cor. v. 10.

Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony

24. *Hath everlasting life.* The faithful Christian, hearing and obeying the words of Christ, has already within himself the beginning of eternal life, the promise and the pledge of everlasting happiness hereafter.—*Is passed from death unto life.* 'As in Adam all die, even so in Christ shall all be made alive:' 1 Cor. xv. 22; see Rom. vi. 23. By becoming members of Christ, we are saved from the state of 'condemnation,' the due reward of our sins, and partake the promise of Christ, 'because I live, ye shall live also;' chap. xiv. 19.

25. *The hour is coming, and now is.* That is, it is all but now present, when the Son of God shall call the dead out of their graves. Of which he was about to give a convincing proof, by raising the widow's son and Lazarus, tokens of a yet greater resurrection at the last day.—*And they that hear shall live.* They who hear and obey that voice, speaking by his word in this life, shall hear it with joy when it calls them to rise to that eternal life which they have sought and desired; see below, ver. 28, 29.

26. *As the Father hath life in himself.* See chap. vi. 57.

27. *Because he is the Son of man.* It is observable here, how almost in the same sentence our Lord calls himself the Son of God and the Son of man. But the sense of this sentence is: To judge the world is the attribute of God (Psalm l. 4-6). The Father has given to the Son the authority to judge, because the Son is partaker of the same nature and substance with the Father. But it is of his mercy that it is so appointed, that man might know that he who comes to be his judge is one who became man also, and is touched with a sense of man's infirmity, from his affinity with man's nature.

29. Compare Dan. xii. 2; Matt. xxv. 46.

30. Above, ver. 19.—*My judgment is just*, etc. As it was impossible for him to do anything apart from the Father's will, his judgment would be just, as the judgment, not of man, but of God. 'As I hear,' he says, 'I judge;' that is, I judge according to the commandment which I have heard from the Father.

from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses,

31. *If I bear witness of myself*, etc. See chap. viii. 14. The two sayings appear at first sight contradictory. But here, it is evident from what follows, that our Lord means, 'If I alone bore this witness of myself,' if there were no other testimony. He proceeds therefore to speak, first, of the witness of John the Baptist, ver. 32-35; then, of his own miracles, ver. 36; thirdly, of the witness which the Father gave at his baptism, ver. 37, Matt. iii. 17; and, lastly, of the testimony of Holy Scripture, the prophecies which were fulfilled in him, ver. 39.

35. *He was a burning and a shining light.* The original word, here translated 'light,' is elsewhere translated a 'lamp' or 'candle.' It is not the same as that which the evangelist gives to the Incarnate Word, which denotes light in its essence and original; chap. i. 9. The holy Baptist was as a beacon or signal-light, preparing the way to Christ, and guiding his disciples on that way. Compare the words of St. Peter, speaking of prophecy in general, 2 Peter. i. 19.

39. *Search the scriptures.* Examine the writings of the Old Testament diligently, as you ought to examine writings which you believe to contain doctrine guiding the soul to eternal life. This if you do, you will find in them their testimony to me. This is the simplest interpretation of a text, on which much has been written and disputed: see Luke xxiv. 27; and the following verses, 45-47.

41. *I receive not honour from men.* I neither seek honour from men, nor acquire any new honour from their owning me to be what I am. It is not for this end that I declare my divine authority; but to convince you that only your want of love to God withholds you from confessing it; ver. 42.

43. *If another come in his own name.* Seeking his own honour and glory, as all false prophets and teachers do; as many did before Christ came, Luke vi. 26; and many afterwards, as foretold by our Lord, Matt. xxiv. 24.

44. *How can ye believe*, etc. See chap. xii. 43. The love of the world, and the world's honour, is most adverse to the love of truth, and to the state of mind which makes men capable of living the life of faith. It was because Christ's doc-

ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves;

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trine controverted their ambition, their vain-glory, and expectations of a worldly kingdom, that the Jews rejected him.

46, 47. Compare 2 Cor. iii. 14, 15.

CHAPTER VI.

1–14. MIRACLE OF FEEDING THE FIVE THOUSAND, Matt. xiv. 13-21; Mark vi. 30-44; Luke ix. 10-17.

1. *The sea of Tiberias.* The Galilean lake, or sea of Gennesareth, has this name given to it only by St. John among the evangelists. It was probably so called customarily after the other evangelists wrote. For the city of Tiberias was built by Herod Antipas, in honour of his patron the Roman Emperor Tiberius, during our Saviour's lifetime, and not before A.D. 29, according to the ancient Christian chronologists. Herod appears to have founded it much in the spirit of an Eastern despot, compelling people of different ranks and different races to take up their abode there. The site, however, was well chosen. It is near the southern extremity of the lake, and in the vicinity of some medicinal hot baths, to which the people still resort. It flourished after its first foundation, and was again a place of importance in the time of the Crusades. The traveller, who now looks down upon it from the heights of Mount Tabor, sees a Turkish mosque rising in the midst of old ruined walls. Many German Jews are congregated there, and there may be a population of two or three thousand.

5. *He saith unto Philip.* The account of the miracle is generally like that in the other evangelists; but this proving of Philip is added by St. John. It is hardly necessary, however, to suppose that this disciple was ruder than the rest. The question was for the instruction of them all, but familiarly addressed to one.

8, 9. *Andrew.* There was a little intimation of faith in our Lord's power in Andrew's words. He may have thought, as one of the ancients says, of Elisha's miracle; 2 Kings iv. 42-44.

10. *There was much grass in the place.* Mark. vi. 39. The miracle was wrought in early spring, at which time the grass in the eastern lowlands is most abundant,

SEA OF GALILEE LOOKING TOWARDS MAGDALA.

and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

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before it is scorched by the summer-heat.

14. *That prophet.* See chap. i. 21.

15–21. JESUS WALKETH ON THE SEA. Matt. xiv. 22-33; Mark vi. 45-51.

15. *To make him a king.* This intention of the multitude is mentioned only by St. John. We have seen them give our Lord this title afterwards on his public entrance into Jerusalem; Luke xix. 38. One of the charges brought against him at the time of his Passion was, that he claimed to be 'Christ a king;' Luke xxiii. 2. But on this, as on all other occasions, he shewed by word and act, that 'his kingdom was not of this world;' see chap. xviii. 36.—*He departed again into a mountain himself alone.* 'To pray,' as the two other evangelists add, and as is implied by St. John: Matt. xiv. 22; Mark vi. 46.

22–59. DISCOURSE AT CAPERNAUM.

23. *There came other boats from Tiberias.* St. John is very exact here. His narrative, ver. 22, appears to shew that the multitude, seeing that Jesus went not with his disciples into the boat, suspected that there was something marvellous in the mode of his departure (ver. 25), but that they would probably find him again in Galilee. He goes on to relate how they were enabled to seek him, by availing themselves of the

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

passage-boats, which had come over at this time from Tiberias.

26, 27. *Labour not for the meat which perisheth.* That is, as he speaks in Matt. vi. 33, 'seek ye first the kingdom of God.' The design of these miracles is not to teach you to come to me, as one who can easily supply your bodily wants, but as to one who shews you by these signs, that he has power to feed the soul to everlasting life. This design, however, they would not understand; and the perverseness of a carnal mind appears in all their subsequent behaviour and discourse.

27. *Him hath God the Father sealed.* That is, hath manifestly attested to be his only-begotten son; see chap. v. 37.

29. *This is the work of God, that ye believe*, etc. Work that springs not out of faith in Christ, cannot be the work of God in the heart. Such work may appear good, but it is not good, not being directed to the end which is the source of all that is good. 'Christ is the end of the law for righteousness to every one that believeth;' Rom. x. 4. Therefore, as St. Augustine says, our Lord here would not distinguish faith from work, but teaches us that faith itself is work, 'faith that worketh by love;' Gal. v. 6.

30. *What sign shewest thou?* These people perceive by our Lord's last words, that it is not as an earthly king, but as one sent from heaven, that he demands their obedience. Upon this their tone is immediately changed from wonder and reverence to questioning and unbelief. 'What sign?' they ask, while, as St. Chrysostom remarks, the bread from the multiplied loaves was scarcely out of their hands. The allusion to the manna in the wilderness shews that their thoughts are still intent upon a king, who would display his power by supplying them with carnal nourishment.

32. *Moses gave you not that bread.* There is here a double negation. It was not Moses who gave it; and it was not in a true sense bread from heaven. Moses was but an instrument in the hands of God, and the manna was but a supply of the natural food by which men live, though miraculously provided. It was a type of the true bread, which the Father had prepared to send into the world. See the following verse.

34. *Lord, evermore give us this bread.* 'Evermore' in this place is spoken in what may be called a temporal sense; the original word is one that means 'on all

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

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occasions.' They ask him to repeat again the miracle of the loaves, still clinging to their carnal interpretation of his words.

35. *I am the bread of life.* It is remarkable how in this discourse our Lord seems to aim by little and little to raise the thoughts of the hearers from earthly things to heavenly. 'The bread of life,' is the divine speaker himself; the restorer of spiritual life to a world dead in trespasses and sins, sent to the satisfying of all the needs, the spiritual hunger and thirst, of the weary and fainting soul.

37. *All that the Father giveth me shall come to me.* Taking the words in this verse as connected with the last, the sense may be: Though you believe not in me, assured as you have been that you have seen in me the giver of all spiritual life, yet think not that I have come into the world in vain, your unbelief will not make the faith of God without effect; Rom. iii. 3. I shall still have power to give eternal life to as many as the Father hath given me; see chap. xvii. 2, 3.—*Him that cometh to me I will in no wise cast out.* The words remind us of the parable of the wedding guests. Admitted to the marriage-supper of the Lamb, they will never more be exposed to the danger of being cast out; and for their safety it is only needful, that they should embrace and cherish the blessed invitation; see the following verses.

41, 42. *The Jews then murmured,* etc. Having no desire for that bread of life, which he declared to them, they take offence at the humility of his earthly parentage as they deemed of it, and speak of him much in the same way in which St. Matthew relates them to have done on another occasion; Matt. xiii. 55.

44. *No man can come to me, except the Father . . . draw him.* 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;' Rom. ix. 16. Not that any man is drawn against his own will; but he cannot come without the abundant help of God.

45. *In the prophets.* Isaiah liv. 13. Compare Jer. xxxi. 34.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself

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49. *Your fathers did eat manna . . . and are dead.* Or, 'died.' Our Lord seems to speak of those 'whose carcases fell in the wilderness;' see 1 Cor. x. 5. The manna did not save them from the penalty of their sin and disobedience. It conveyed no spiritual blessing with it, unlike the life-giving bread which I bestow.

51. *The living bread*, etc. All that now follows, to the end of the discourse, is of the holy communion of his body and blood in the sacrament which he was shortly to institute. See the language in Luke xxii. 19. It is to the doctrine of this holy sacrament, and the mysterious union thereby sustained between our Lord and his disciples, that he has been insensibly guiding us. These are the great truths of the chapter.

53. *Except ye eat*, etc. Nothing but the body and blood of Christ faithfully received in this holy sacrament can sustain the divine life in the soul of man, giving him the pledge and earnest of a blessed immortality.

59. *These things said he in the synagogue, as he taught in Capernaum.* The plan of this plain explanatory comment does not admit of, nor indeed require, farther enlargement of the sense of these concluding verses. The earnest-minded will seek better satisfaction in express treatises on the holy communion, and in meditation on our Lord's words with silent prayer.

60–71. DIVISIONS AMONG THE DISCIPLES; CONFESSION OF FAITH BY PETER; TREASON OF JUDAS FORETOLD.

60. *This is an hard saying.* As this remark came from some who had hitherto followed him as 'disciples,' it may have been made with a different intention from the cavils of the Jews which have gone before; but it indicates a perplexed state of mind, and inability to conceive aright of the mysteries of which he had just

that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

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spoken: 'This doctrine is difficult and inexplicable.'—*Who can hear it?* Who can understand it, or willingly receive it?

62. *What and if ye shall see*, etc. It requires a little reflection to see how our Lord's answer meets their difficulty; but, following St. Augustine and other good interpreters, it is thus:—These hearers had understood him to speak of a literal distribution of his body, in the gross sense in which it was understood by the Jews, ver. 52. He tells them that when he should hereafter ascend into heaven with his body, they would be convinced that he had no such meaning, but a higher and spiritual one.

63. *It is the spirit that quickeneth; the flesh profiteth nothing.* The flesh in that carnal sense in which these hearers understood it. It is the spiritual presence of Christ in the sacrament, which must be sought as a means of life and health to the soul.—*The words that I speak unto you*, etc. They must be spiritually understood, that their life-giving power may be found.

64. *That believe not.* He does not say, 'that understand not,' but tells them and us, that an unwillingness to believe is the cause of not understanding in divine things.

65. Above, ver. 44.

68, 69. St. Peter's faith and devotion appear to have been more fervently expressed and felt, on account of the desertion of those who went back.—*Lord, to whom shall we go?* The scribes and doctors of the law cannot teach us what thou hast taught.—*Thou hast the words of eternal life.* The words which thou hast spoken are of grace and power to exalt the soul to life and immortality.—*And we believe*, etc. Matt. xvi. 16.

71. *Judas Iscariot.* Peter had spoken in the name of the twelve. Our Lord warns him and them, that there was one, even among that company of chosen followers, who would prove as false to him as the apostate angel was to God. From this first warning given here, it may probably be inferred, that the animating discourse which quickened the faith and hope of the rest, had a contrary effect on this unhappy man, whose desires were fixed on worldly gain.

CHAPTER VII.

1-9. Unbelief among Christ's Kinsmen.

1. *Jesus walked in Galilee.* That is, he abode for some time in that province, visiting different places there, probably for about six months.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and

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2. *The Jews' feast of tabernacles.* Deut. xvi. 13-15.

3. *His brethren.* His kinsmen; see note on Matt. xii. 46. They did not as yet, St. John tells us, believe in him, ver. 5; and they seem to have shared the notion of others of their countrymen, that the kingdom of the Messiah was to be one of worldly greatness. In this, as our translators have noted, they intermixed ambitious hopes for themselves.

6. *My time is not yet come.* See chap. ii. 4. My time for manifesting myself to the world. When it did come, as we read in St. Luke ix. 51, 'he steadfastly set his face to go to Jerusalem.'—*Your time is alway ready.* If you seek opportunities for gaining popular favour, such opportunities are ever readily found by those that seek them.

7. *The world cannot hate you.* Compare chap. xv. 19. There is little to be feared by those who conform themselves to the manners of the world, and seek the praise of men as their first object. The preacher of a doctrine which is opposed to the evil and corrupt practices of the world is accounted by the world as a public enemy.

10-31. OUR LORD GOES UP TO JERUSALEM, AND TEACHES IN THE TEMPLE.

11. *Where is he?* The use of the pronoun here, instead of the name of Christ, as Chrysostom has remarked, betokens hatred and aversion.

13. *No man spake openly.* That is, as the context shews, no man of those who thought favourably of him; see chap. ix. 22.

15. *How knoweth this man letters?* How has he attained his learning? The Jews expected those who aspired to be teachers to study under the instruction of some able doctor of the law, as St. Paul sat at the feet of Gamaliel, Acts xxii. 3. They had no notion of other learning.

said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

16. *My doctrine is not mine.* Compare xii. 49. He tells them there was no need of human teaching; for he was directly sent and commissioned by God.

17. *If any man will do his will.* That is, willingly gives himself to do it. 'Blessed be thy name, O Lord,' says a devout Christian writer on this text, 'who art so confident in the justice of thy cause, in the truth of thy doctrine, that thou wilt leave it to the sentence of any one, friend or foe, provided only that he is willing to do the will of God; to do his duty to God, to his neighbour, and himself; and to seek the best doctrine which can instruct him how to do it.'

18. *He that speaketh of himself,* etc. He that sets forth opinions or inventions of his own, not truths revealed from above, 'seeketh his own glory;' for he is led by self-love, not by the love of God. 'But he that seeketh his glory that sent him,' the glory of God the Father, 'the same is true' in doctrine and in life, 'and no unrighteousness is in him,' no evil intention, or fault deserving blame. Such was the divine Master, and such in singleness of purpose must the servants be.

19. *Did not Moses give you the law?* Our Lord had before accused them of rejecting the testimony of Moses to himself, chap. v. 46. He now returns to another proof of their contempt of the great lawgiver, in whom they made their boast. Ye are even now, he tells them, meditating to shed innocent blood, in defiance of the law, whose precept is, 'Thou shalt not kill.'

20. *The people answered.* In the original it is, 'the crowd,' or multitude; probably meaning, some who stood in the crowd which was pressing round him. But it is scarcely probable, as some have supposed, that these speakers knew not of the design of the Jewish rulers mentioned in ver. 1. and chap. v. 18. The words, 'thou hast a devil,' etc., express rage and malevolence, the language of evil men, whose secret purposes were detected and exposed; see chap. viii. 48.

21. *One work.* The healing of the impotent man, chap. v.

22. *Of the fathers.* Instituted from the time of Abraham, Isaac, and Jacob, before Moses.

25. *Some of them of Jerusalem,* etc. These Jews were not ignorant of the purpose of their rulers; but they speak as if they were no parties to it, and were struck with some degree of awe and wonder at the bold freedom with which our Lord addressed them.

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go,

27. *Howbeit*, etc. The notion at the end of this verse seems to have been founded on the suddenness of our Lord's coming, as foretold by Malachi, iii. 1. The same notion appears to have prevailed among the Jews in the time of Justin Martyr, who records it as expressed by the Jew Trypho; 'Christ, even if he has been born and is living anywhere, is unknown: nay, he knows not himself, nor has any power, till Elias come and anoint him, and declare him openly to all.' The notion therefore seems to have been connected with another misconception about the literal re-appearing of Elijah; see Matt. xvii. 10.

28. *Ye both know me, and ye know whence I am.* You know me to be Jesus of Nazareth; and that from Nazareth I have come, as one of your own nation, born among you. But the words must of course be limited to this sense. These hearers knew something of his earthly birth, but nothing of his heavenly nature; see chap. viii. 19.

29. *I know him.* The Son knoweth the Father, as being of one nature with the Father. The same truth is taught by the apostle of God the Holy Ghost, 1 Cor. ii. 11. Only that which is perfect God can know the perfect God.

30. *They sought to take him*, etc. Their evil purpose was as yet held in check by the divine will and power, until the time came which was determined 'in the counsel and foreknowledge of God.'

31. *When Christ cometh, will he do more miracles?* The evangelist who records these words, must mean it to be understood that they knew of other miracles besides those which he has yet related. But the words, as Chrysostom has noted, do not indicate sound faith in the speakers, but the wonder of the crowd, attracted by his miracles rather than converted by his doctrine.

32–53. THE CHIEF PRIESTS AND PHARISEES SEND OFFICERS TO TAKE JESUS; THEIR RETURN; NICODEMUS PLEADS FOR HIM.

33. *Yet a little while am I with you.* This may be understood as an appeal to those who sought to take him. Why are you in such haste to put me to death? My time on earth is short. I must soon return to him that sent me.

34. *Ye shall seek me, and shall not find me.* When dangers come upon your city and nation, you will seek in vain for the deliverer whom you now reject in pride and unbelief.

35. *Will he go unto the dispersed among*

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that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

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the Gentiles? Those Jews who dwelt scattered among the heathen in Egypt and the Asiatic cities. The speakers took our Lord's words in a misconceived sense, and asked this question scornfully. But how many of these dispersed Jews were gathered into the Church on the day of Pentecost!

37. *That great day of the feast.* The feast of tabernacles was kept seven days, Deut. xvi. 15; but the eighth day was a day of holy convocation and sabbath-rest (Lev. xxiii. 36), which seems to have been observed with greater solemnity, and probably a larger concourse, than the other days.—*Jesus stood and cried.* He spoke with a loud voice, that all in the great assembly might hear.—*If any man thirst,* etc. Compare chap. iv. 14.

38. *As the scripture hath said.* This does not refer to the exact words of any single prophecy; but many passages in the prophets speak of the gift of the Holy Spirit under the similitude of flowing streams of water: Isaiah xliv. 3; lviii. 11. The figurative language explained by St. John in the next verse, seems to be taken from a fountain of stone, whose 'bowl' overflows from the abundant supply of water. The original word may mean this; see 1 Kings vii. 20, and Prov. v. 15. The fulness of the grace promised to the believer shall not only satisfy his own soul, but also overflow to the comfort and salvation of others.

39. *For the Holy Ghost was not yet given.* The prophets had spoken under the inspiration of God's Holy Spirit, and John the Baptist had been filled with the Holy Spirit even from his birth (Luke i. 15); but these were special gifts to chosen individual men: the gift now promised was to be for all believers, after that he was 'glorified' in his ascension; see chap. xvi. 7.

46. *Never man spake like this man.* Compare Luke iv. 32. There was a majesty and power in his discourse, which they could not resist. These officers, though sent to lay violent hands upon him, were overawed by words which spoke of things too high and holy for mortal lips. But they were better than those whom they served, in that they honestly made this confession.

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued ask-

49. *This people who knoweth not the law are cursed.* See Deut. xxvii. 26. They speak of them, as if their disposition to believe in Christ was a proof of their ignorance of the law, and therefore laid them under the curse of the law.

50. *Nicodemus.* Chap. iii. 1.

51. *Before it hear him, and know what he doeth.* Nicodemus appeals to such precepts of the law as Deut. i. 16, 17. He bids them not to judge without hearing, complying only with their own prejudice; but his appeal only provokes a taunt, 'Art thou also of Galilee?'

52. See above, chap. i. 46; and the words a little before, ver. 41.

53. *Every man went unto his own house.* There being a division of counsels among them, the enemies of Christ broke up the assembly, intending to wait for a more convenient time to effect their purpose.

CHAPTER VIII.

1-11. THE WOMAN TAKEN IN ADULTERY.

1. It is observable that this part of the narration is absent from the copies of this gospel which were used by St. Chrysostom and other Greek fathers. It is found in the copy used by St. Augustine, who accuses some persons of too little faith, or incapable of appreciating our Lord's divine mercy, of having cut it out of their copies. This is perhaps said without sufficient evidence. St. Jerome was aware that it was wanting in some copies, but says that he found it in many Greek and Latin manuscripts. There is very little reason to doubt that it formed part of this gospel as St. John wrote it: for who could have invented it, or dared to add it without authority?—*Jesus went unto the mount of Olives.* See Luke xxi. 37.

5. *Moses in the law commanded.* Lev. xx. 10; Deut. xxii. 22.

6. *Tempting him.* If he refused to condemn the woman, they would accuse him of opposing the law of Moses; if he condemned her, they hoped he would lose the character of mercy, which he had gained among the people.—*But Jesus stooped down,* etc. Our translators have supplied the words 'as though he heard them not,' as necessary to explain the meaning of his act in writing upon the ground. And no better explanation has been offered. He appeared to them as one

ing him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your

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whose attention was preoccupied; but no doubt also to give them time to consider what they were doing. So Bede understood it.

7. *Let him first cast a stone.* Or, perhaps, 'the stone;' the first stone, which was to be thrown by one of the witnesses; Deut. xvii. 7.

11. *Go, and sin no more.* 'When a guilty one is put to death,' says St. Ambrose, 'the person is punished rather than the sin; when the sin is put off, the absolution of the person is the penal sentence on the fault. What, then, is the force of the saying, 'Go, and sin no more?' It is, since Christ has redeemed thee, let grace restore thee; since penal suffering now would not amend thee, but destroy thee.'

12–20. CHRIST DECLARES HIMSELF THE LIGHT OF THE WORLD, AND JUSTIFIES HIS DOCTRINE.

12. *I am the light of the world.* Compare chap. i. 9; ix. 5. Our Lord's words here have some reference to the woman and her accusers. The light of his divine wisdom had put to shame her adversaries, and the light of his mercy had penetrated her sinful soul, enlightening it to abhor her transgression, and dispelling the darkness of guilty passion.

14. *Though I bear record of myself*, etc. See above, chap. v. 31. Here he more plainly asserts his divine nature. 'I know whence I came, and whither I go;' see chap. xiii. 3. As if he had said, I am of God, the Son of God; and, as God is true, I bear true record of myself; but of this ye are willingly ignorant.

15. *Ye judge after the flesh.* Men's judgments are according to the tenor of the lives they lead. If your desires are earthly and sensual, such will your judgments be, not guided by true reason but inordinate affection.—*I judge no man.* I refrain from judging anything of you before the time. But if I were now to judge (ver. 16), my judgment would be true; for my Father, the God of truth, would be with me.

16. *And yet if I judge, my judgment is true.* If I should now pronounce that sentence, it would be according to perfect truth; for it would be the sentence of the righteous Father, pronounced by him who is One with the Father.

17. *In your law.* Deut. xix. 15.

law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

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18. *The Father that sent me beareth witness of me.* See chap. v. 37.

19. *Where is thy Father?* A question asked in unbelieving scorn.—*Ye neither know me, nor my Father.* Ye are not willing to know. If ye had been willing to acknowledge me as 'a teacher sent from God,' ye would have readily learnt that God is my Father.

20. *The treasury.* The part of the temple where was the chest for receiving the offerings of the worshippers; see Mark xii. 41.

21–29. CHRIST FORETELLS HIS DEPARTURE, AND WARNS THE UNBELIEVING.

21. *I go my way*, etc. Our Lord knew that, among those who stood near, there were many who were waiting to lay hands upon him. He therefore warns them, that his departure, like his coming, would be determined by higher counsels than theirs.—*Ye shall seek me, and shall die in your sins.* See ver. 24. They would vainly continue seeking a Messiah yet to come, when the true Messiah had returned to heaven.

22. *Will he kill himself?* There was a notion among the Jews that the souls of those who had laid violent hands upon themselves were consigned to a separate place of darkness. These Jews appear to ask in malice and scorn, Will he elude us by betaking himself to a kind of death which will divide him from the children of Abraham for ever?

23. *Ye are from beneath.* Your affections are set on earthly things; and it is this which makes you invent such perverse meanings for my words.

24. *If ye believe not that I am he, ye shall die in your sins.* If ye will not receive the true physician of your souls, this disorder of unbelief will end in spiritual death.

25. *From the beginning.* Or, 'at the beginning;' what he had said at the beginning of his discourse 'in the treasury,' ver. 12. 'I am the light of the world,' 'the Sun of righteousness arisen with

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me,

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healing in his wings;' Mal. iv. 2. Light is its own witness, and such is also the Incarnate Word.

28. *When ye have lifted up the Son of man*, etc. This was fulfilled in the number of those who believed after his sufferings and resurrection.

30–59. CHRIST TEACHES WHO ARE FREE, AND WHO ARE ABRAHAM'S CHILDREN. MALICE OF THE JEWS.

30. *Many believed on him.* See chap. x. 42. They believed in their hearts that he was sent from God: but their faith was yet weak, not leading them openly to profess what they believed.

31. *Then said Jesus to those Jews*, etc. His words were spoken chiefly for the confirmation of these weak believers, though addressed to the crowd.—*If ye continue.* Compare chap. xv. 9; Acts ii. 42.

32. *Ye shall know the truth.* Ye shall know it by experience of its sanctifying power; shall know that I am the Truth (chap. xiv. 6), of which all the institutions of the law were but types and shadows. —*And the truth shall make you free.* The truth, received in the love of truth, shall set you free from the bondage of sin and error, and from the fear of condemnation, and of the power of death; Luke i. 74, 75.

33. This is the answer, not of those who believed, but those who were publicly opposing his word.—*We be Abraham's seed*, etc. They could hardly have meant that their nation never was in bondage to a foreign power; for they had been in subjection successively to the Babylonians, Persians, Macedonians, and now to the Romans, however unwillingly they bore it: but they would seem to assert that they were not idolaters, worshipping as they did the God of Abraham. Their minds were free from bondage to the idolatrous worship of their heathen lords; see ver. 41.

34. *Whosoever committeth sin.* That is, whosoever makes it his habitual practice—he that 'worketh iniquity;' Matt. vii. 23. —*Is the servant of sin.* That is, the bondman of sin, surrendering his liberty to the evil power which he obeys; Rom. vi. 16.

35. *The servant abideth not in the house for ever.* You will be cast out of the house of Abraham, as Ishmael the son of the bond-woman was, if you are not found

a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

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true children of the faith of Abraham. It can be only by the power and mediation of the Son of God that you can become partakers of the perfect freedom of God's children.

41. *We be not born of fornication.* That is, of the idolatrous heathen tribes. 'Fornication' is often used in this sense in the Old Testament: see 2 Chron. xxii. 11; Isaiah i. 21; and Ezek. xvi. throughout. —*We have one Father, even God.* Here, as St. Augustine has observed, these adversaries give a new turn to their answer. Their plea as being the children of Abraham was turned against them, ver. 39, 40; and they virtually confess it, convicted by their own consciences; as if they had said, 'It is true that our holy forefather, the friend of God, would not have done as we are now doing, seeking to slay the innocent: yet still we are not idolaters.' But this new plea was yet more weak and wicked, and is at once set aside by our Lord's following words.

43. *Ye cannot hear.* Like the adversaries of the first martyr, 'stopping their ears' against the truth; Acts vii. 57.

44. *He was a murderer from the beginning, and abode not in the truth.* Our Lord notes two evil principles in his opponents:—their thirst for bloodshed, and hatred of the truth. It is too plain from what source these evil principles come.—*He is a liar, and the father of it.* That is, as St. Chrysostom rightly interprets the words, 'he was the first to beget falsehood into the world, when he lied to our first parents;' Gen. iii. 4. Much unnecessary controversy has arisen on the interpretation of these words, from learned men who have treated the sacred text in the spirit of grammarians rather than divines, and with too little regard to Hebrew idiom. It is one of the easiest of figures to speak of the first inventor of any art or artifice, as the 'father' of it; Gen. iv. 20, 21.

46. *Which of you convinceth me of sin?* If you refuse to believe in me, you ought to shew some reason why you deem me unworthy of belief. You cannot do this. You cannot convict me of any sin, nor prove that what I declare to you is not, beyond comparison, worthy of all acceptation.

48. *Say we not well, that thou art a Samaritan,* etc. We do not read elsewhere that they called him a Samaritan. What they meant probably was to accuse him of being, like the Samaritans, an enemy of the Jewish religion and worship.—*And hast a devil.* And art possessed by a lying spirit. Our Lord passes by the first part of this reproach, as a mere wanton insult:

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this

but replies to the last. 'When he was reviled, he reviled not again.'

50. *I seek not mine own glory*, etc. He, whose only aim it is to set forth God's truth, cannot seek his own glory. But God will take care that he is honoured, and will judge between him and his adversaries.

51. *He shall never see death.* That is, 'shall not die eternally,' as the church interprets it in the burial service; see chap. vi. 40. This the Jews misinterpret, as they do all his other sayings.

56. *Your father Abraham rejoiced to see my day.* The day of my coming into the world. He rejoiced in hope, 'not having received the promises, but having seen them afar of, and embraced them;' Heb. xi. 13.

58. *Before Abraham was*, I AM. Our Lord here speaks of himself under the very title of the Supreme Being, the highest God, in holy scripture; Exod. iii. 14. He asserts his own participation of the eternal nature. And so the Jews understood him, shewing by their following attempt at violence, that they accused him of having spoken blasphemy.

59. *But Jesus hid himself.* He made himself invisible by some miraculous power; see Luke iv. 30. He would yet for a while endure the contradiction of sinners against himself, willing rather to prove his own patience than to take vengeance on his enemies.

CHAPTER IX.

1-7. THE RESTORING OF SIGHT TO ONE WHO WAS BORN BLIND.

1. *As Jesus passed by.* See the last verse of the preceding chapter. The miracle seems to have followed immediately after our Lord's disappearance from the temple just related. The blind man was probably sitting by the wayside; see ver. 8.

2. *Who did sin, this man, or his parents?* The disciples who asked this question were under the notion that all special temporal suffering was a sign of divine wrath for some special guilt; see Luke xiii. 2-5. It is not to be supposed

man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees

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that they believed in a transmigration of souls, and thought that the afflicted man might have sinned in a previous state of existence; but they may have reasoned thus: 'This man, having been born blind, cannot have been punished for his own sin. Is it then for some sin of his parents, that they were doomed to the mournful task of nursing and rearing a blind child?'

3. *Neither hath this man sinned, nor his parents*, etc. That is, the affliction has been sent for no such cause; but rather permitted, under the providence of God, that the divine power may be shewn in relieving such suffering as is beyond all human aid. Compare chap. xi. 4.

4. *I must work the works of him that sent me.* Words spoken for a precept and example to Christ's followers. The appointed time was drawing near, when he should no longer sojourn with men, to work miracles of mercy. The night was coming when his visible presence would be withdrawn, and he, who was the 'light of the world,' would not be at hand to bestow the gift of sight upon the blind.

6. *Anointed the eyes of the blind man with the clay.* The common element of earth was endued by our Saviour's will with healing efficacy.

7. *Siloam.* A description of this pool may be found in the Dict. of the Bible, under the word. St. John gives the interpretation of the name, with some allusion to Christ, whom St. Chrysostom therefore here calls 'the spiritual Siloam.' Compare the figurative words of Isaiah viii. 6, referring to this same pool or fountain.

8–34. THE JEWS, OFFENDED AT THE MIRACLE, EXCOMMUNICATE THE MAN WHO WAS BLIND.

9. *Some said, This is he*, etc. The doubt was natural. The opening of his eyes, as St. Augustine well observes, had changed the aspect of his countenance.

12. *Where is he?* See the note on chap. vii. 11.

13. *To the Pharisees.* It has already appeared from other notices that the people were in fear of the Pharisees; and these 'neighbours' of the blind man seem to have been led by suspicion or fear to bring the case under the notice of the

POOL OF SILOAM.

also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until

council, of which the Pharisees were the prevailing portion.

14. *The sabbath-day.* The old ground of offence, chap. v. 9, 10.

they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

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24. *Give God the praise.* This was a form of solemn adjuration to speak the whole truth; see Josh. vii. 19. Confess how it was, they would say; we do not believe what thou hast told us. Confess that thine was but a pretended blindness; that no miracle has been wrought; for we know that a 'sinner,' such as 'this man is,' could work no miracle.

25. *One thing I know*, etc. The fearless sincerity of the answer is too striking to need comment.

26. *Then said they to him again.* They repeat their question, hoping to make out some contradiction between the man's first and second account, and thus to throw doubt on the reality of the miracle. But truth is stronger than falsehood; the honest simplicity of the poor blind beggar overcomes the duplicity of the proud Pharisees; he sees their aim, and rebukes them with such irony as most effectually lays it bare: 'will ye also be his disciples?'

28. *We are Moses' disciples.* They speak as if they meant to say that the authority of Moses had been contravened by this miracle being wrought on the sabbath.

29. *We know not from whence he is.* See Matt. xxi. 23; Luke xx. 2.

31. *We know that God heareth not sinners*, etc. Psalm xxxiv. 15; lxvi. 18; 1 Sam. xii. 18; 1 Kings xvii. 22; James v. 16, 17.

32. *Since the world began*, etc. So our Lord himself speaks of his miracles, as 'works which no other man did;' chap. xv. 24.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth

33. *If this man were not of God.* Compare the confession of Nicodemus, chap. iii. 2.

34. *Thou wast altogether born in sins.* In their angry prejudice they speak as if the affliction of blindness, under which he was born, had been a stamp of God's displeasure upon him; see ver. 2. As if that mark of wrath upon his body proved his soul also to be dark and benighted in sin. How should such a one teach the teachers of his people?—*They cast him out.* See above, ver. 22. Under the severer form of excommunication a Jew became almost in the condition of an outlaw, and his life was often in danger.

35-41. THE BLIND MAN RECEIVED BY CHRIST.

35. *When he had found him.* The Jews, says St. Chrysostom, had cast him out of the Temple, but the Lord of the Temple received him.—*Dost thou believe on the Son of God?* Our Lord asks him no other question but this; for this comprehends all. The remedy, under all the wrongs which the world can lay upon us, is to embrace and hold fast the faith which overcomes the world. This the poor man did, the author of his restored sight at the same time enlightening the eyes of his understanding.

39. *For judgment I am come.* That is, Such is the effect of my coming into the world; the works which I do discover the different spirits by which men are led.—*That they which see not might see.* They who, like this poor blind man, claim no special wisdom or insight into heavenly things, find their simple minds quickened to discern instruction.—*And that they which see might be made blind.* They who pride themselves on their superior light and knowledge are shewn to be indeed ignorant and blind.

41. *If ye were blind,* etc. If ye were really ignorant, and acknowledged your ignorance, your slowness of heart might admit of pardon; but now, according to your own boastful admission, 'ye see;' and indeed ye have the power, but not the will, to discern the truth; this sinful frame of mind is, while unrepented of, incapable of pardon.

CHAPTER X.

1-21. CHRIST THE DOOR, AND THE GOOD SHEPHERD.

1. *He that entereth not by the door,* etc. See ver. 7 and 9. This discourse does not seem to be immediately connected with the narrative, or the disputes of the Pharisees in the preceding chapter; and however it may bear upon them, it is more

up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

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profitable to consider it as prospectively regarding the Christian Church and the pastoral office, as indeed it has been usually interpreted.

Whatever difficulty the first hearers of the discourse may have had in understanding it (ver. 6), the figurative language is now familiar to us, and can require but little explanation. Our Lord calls himself 'the door,' much in the same sense in which he calls himself 'the way, the truth, and the life' (chap. xiv. 6)—the way, of which such glorious things are spoken in prophecy; Isaiah xxxv. 8, 9. But the door is here the word in regard to the Church, which is the spiritual sheepfold. He who enters not by the door, by faith in Christ, and according to the will of Christ, but seeks to gain dominion over the flock by deceit or violence, is in the Church the same enemy and destroyer as the thief or robber in the fold.

4. *He goeth before them.* Such is the practice of shepherds in Eastern and Southern countries, to go before the flock, the sheep following them.

8. *All that ever came before me*, etc. Here our Lord alludes to those false prophets and teachers of sedition who 'came in their own name,' as he says of them elsewhere; such as Theudas and Judas of Galilee; Acts v. 36, 37.—*The sheep did not hear them.* If any listened to them they were not truly God's people, or sheep of his pasture; see below, ver. 26.

10. *More abundantly.* Because the life of Christ's redeemed is a gift surpassing all that was lost by Adam's fall.

11. *I am the good shepherd.* See ver. 14.—*Giveth his life.* See ver. 15.

12. *The wolf.* Satan, or the agent of Satan—a false teacher. The hireling, who gives place to him, is sufficiently designated by his name. See Matt. vii. 15; Acts xx. 29, 30; Ezek. xxxiv. 2; Philip. ii. 21.

14. *I am the good shepherd.* Compare Ezek. xxxiv. 12-16. Christ is the pattern to all shepherds; the rewarder of all faithful shepherds; 1 Peter v. 2-4.—*And know my sheep.* He knows all their needs, strengthens them in weakness, watches

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round

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over them in dangers, brings them back from their wanderings.—*And am known of mine.* He cannot be as a stranger to those who have learned to regard him as their protector and their friend; Psalm ix. 10.

15. *As the Father knoweth me*, etc. Matt. xi. 27. But here our Lord introduces this assurance, as in chap. xvii. 25, for the comfort of his true servants, that his knowledge and love of them is comparable even to the perfect love and knowledge existing between the Father and the Son. The sentence should perhaps run thus: 'I know my sheep, and am known of mine, as the Father knoweth me, and I know the Father.'—*And I lay down my life for the sheep.* See 1 John iii. 16. Apostles and martyrs have followed him in this; but if they who are his members have done it, it has been not only his example which they followed, but his power which enabled them, and his Spirit of glory which rested on them; 1 Peter iv. 14.

16. *Other sheep I have.* He was already looking forward to the calling of the Gentiles; and speaks of the work of his apostles in calling them, as his own: 'them also I must bring.'—*There shall be one fold.* Or, rather, as the original word is, 'one flock.' But our translators may have purposely varied the word, the sense being much the same; see the Church's third Collect for Good Friday, and Eph. ii. 14, 19.

18. *I lay it down of myself.* See Matt. xxvi. 53. These words seem to have been said to remind those who believed in him, that in all his sufferings he was still the same Divine Person. He 'had power,' as man, 'to lay down' his life; but, as God, 'to take it again.' This power was made sensible, even in the time of his passion, to his enemies; see chap. xviii. 6.

19-21. Compare chap. vii. 12. The growth of malice in the enemies of Christ, and the struggles of faith in those who were open to conviction, are displayed on each occasion more and more.

22-38. CHRIST PROVETH BY HIS WORKS THAT HE IS THE SON OF GOD. VIOLENCE OF THE JEWS.

22. *The feast of the dedication.* A feast instituted by Judas Maccabæus in remembrance of the purifying of the Temple from the profanations of Antiochus Epiphanes. See 1 Macc. iv. 56; Joseph. Antiq. xii. vii. 7.

23. *Solomon's porch.* See Acts iii. 11; v. 12. It is supposed to have been so called from some portion of Solomon's

about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe,

building on the east side of the court of the Temple, which was not entirely destroyed by Nebuchadnezzar, and was subsequently restored; a colonnade supporting a roof, under which the visitors of the Temple could assemble, or walk to and fro.

24. *How long dost thou make us to doubt?* Or, 'hold our souls in suspense?' But the question seems to have been maliciously asked, to draw from him an answer, on which they might have accused him of blasphemy. Our Lord answers as before, appealing to the evidence of his miracles; see chap. v. 36.

26, 27. *As I said unto you.* Perhaps the stop at the end of the former verse should be changed, and the sentence should run: 'As I said unto you, my sheep hear my voice,' alluding to what he had said above, ver. 3, 4.

30. *I and my Father are one.* Having just spoken of his own power (ver. 28), and of his Father's (ver. 29), in preserving the souls of his saints, as one and the same, he sums up the force of that assertion in these words, which declare that he and his Father are distinct Persons in the Godhead, but one divine essence. The Jews rightly understood the words as asserting that he was of one essence or substance with the Father, as the following dialogue shews.

34. *Is it not written,* etc. Psalm lxxxii. 6. Our Lord's argument is here such as a benevolent disputant sometimes takes with a perverse and unreasonable adversary, putting himself on lower ground than he might justly assume: If the judges and princes of the people, entrusted with the power of executing God's laws, are in your own scriptures sometimes called 'gods' (Exod. xxii. 28), where would be the blasphemy if I applied such a title to myself, though I claimed only to be 'sanctified' by the Father, and by him 'sent into the world,' as a prophet bearing his message? But he immediately afterwards raises his language, again appealing to his miracles as proofs of his divine power; ver. 37, 38.

that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER XI.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to

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39-42. JESUS RETIRES TO BETHABARA.

40. *Where John at first baptized.* Our Lord may have chosen the place, that it might remind some who resorted to him of the testimony which John had borne to his higher mission, and how that testimony had been fulfilled in his miracles and teaching. It seems to have had this effect; for 'many believed on him there.'

CHAPTER XI.

1-44. THE RAISING OF LAZARUS.

1. *Mary and her sister Martha.* Luke x. 38-42. St. John speaks of those sisters, as if he expected the readers of his gospel to be familiar with their names from the mention of them by St. Luke.

2. *That Mary which anointed the Lord.* St. John anticipates his own relation of the act in the following chapter, xii. 3. But the two first evangelists record it without mentioning Mary's name: Matt. xxvi. 6, 7; Mark xiv. 3.

3. *Lord, behold, he whom thou lovest is sick.* Devout commentators have observed, that these faithful sisters do not, like the nobleman in chap. iv. 49, send an urgent message to our Lord: they do but 'pour out their complaint before him, and shew him of their trouble;' Psalm cxlii. 2.

4. The answer is to be understood as a message to the sisters, nor was it entirely lost upon them, though faith had to struggle with mortal weakness and despondency; see ver. 22. *This sickness is not unto death.* Because, though Lazarus might die, he should be raised to life again, to be a witness of the glorious power of God in Christ.—*That the Son of God might be glorified thereby.* These words again speak of the glory of the Father and the Son as the same.

5. *Jesus loved Martha,* etc. They were specially dear to him, as his loving entertainers, and faithful hearers of his word: but it was good for them now to learn the lesson, that 'whom the Lord loveth he chasteneth.' For this cause, as well as the more public design of the miracle, he continued two days longer where their messenger had found him.

BETHANY FROM ROAD TO JERICHO.

stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now,

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9. *Are there not twelve hours in the day?* Compare chap. ix. 4. He compares his life on earth to the hours of a day; his death to the night that follows the day. It is true, he seems to say, that the last hour of my day, my life on earth, is near at hand; but, till it comes, no man may lay hands on me. Nor was there any need that his disciples should fear, while he was with them. He was to them, as he had said before, chap. ix. 5, 'the light of this world.' And he would be ever with them, if no night or darkness of unbelief came to obscure the light of his presence in their hearts.

12. *Lord, if he sleep, he shall do well.* That is, he shall recover. Taking our Lord's words literally, they thought that the patient's ability to sleep was, as it usually is, the first sign of health returning.

15. *To the intent ye may believe.* That the miracle, which I am about to work, may confirm your faith in me as 'the prince of life;' Acts iii. 15.

16. *Thomas . . . said unto his fellow-disciples.* There was a strong affection for his master, mixed with fear of the violence of the Jews, in this apostle's words. Yet he, who was now so fearful, says St. Chrysostom, afterwards traversed the distant regions of the world, when he no longer could behold Christ with his bodily eye, and preached the resurrection even among the nations that delight in blood. Hence it appears that this good father believed the account of early church history, that St. Thomas carried the gospel into Parthia and India, in which last country a small remnant of Christians still bear his name.

21. *Lord, if thou hadst been here, my brother had not died.* Her sister used the same words, ver. 32. St. Chrysostom justly notices how much of heavenly wisdom there was in the subdued sorrow of these holy women; nothing like loud complaint or crying, but words of reverence to their divine teacher, though as yet they did not fully understand his nature or his power.

22. *I know, that even now,* etc. She does not say, as St. Augustine here remarks on her words, I ask thee to raise my

whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

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brother to life again: for how did she know whether it would be expedient for her brother to return to this mortal life? This only she says, I know that thou art able, if thou wilt. It is for thee to judge; not for me to presume.

24. *I know that he shall rise again in the resurrection.* Some have supposed, without much necessity or probability, that Martha had learnt this from the Pharisees, and speaks as a disciple of theirs. Surely it is rather to be believed, that she had learnt it from the writings of the prophets (Job xix. 25, 26; Dan. xii. 2, 3), and from our Lord's earlier discourses, chap. vi. 40.

25. *I am the resurrection and the life.* The dialogue with Martha, and the recollection of our Lord's former miracles, may have led some of the bystanders to expect the revival of Lazarus; see ver. 37. Our Lord's words bid them not to think so much of the sign and wonder, as of him who is the Lord of life and death: 1 Cor. xv. 22; 1 John i. 2.

26. *Whosoever liveth and believeth in me shall never die.* The believer in Christ liveth in Christ, and Christ in him (Gal. ii. 20; and above, chap. vi. 47-58). And he 'shall never die;' for, though the body sleeps in the dust the soul and spirit live still: to him 'to die is gain,' for by dying he departs to be with Christ (Philip. i. 21, 23); as the penitent thief was on the same day with Christ in paradise; Luke xxiii. 43.

27. *I believe that thou art the Christ.* Martha professes her faith in Christ in the same terms as the apostles had done; see chap. i. 49. Her words seem to mean, I believe this, and therefore that thy words are truth, though I cannot attain to their full meaning.

32. *She fell down at his feet.* Where she had been wont to sit and hear his word; Luke x. 39.

33. *He groaned in the spirit, and was troubled.* The context shews that this emotion was from the depth of his human sympathy, which was thus made evident

35 Jesus wept.
36 Then said the Jews, Behold how he loved him!
37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his*

JESUS ENTERING THE HOUSE OF MARTHA AND MARY.

at the very moment when he was about to display most eminently his divine and glorious power.

35. *Jesus wept.* He wept, because he came into the world to bear our griefs and carry our sorrows; to shew us that he was touched with the feeling of our infirmities; that he came to comfort those that mourn, to heal the broken-hearted; to give us an example of compassion for the sorrowful and afflicted, and bid us weep with them that weep.

38. *A cave.* A kind of chamber or cell cut out of the rock, like the place in which his own body was shortly to be laid; Matt. xxvii. 60. In such graves the Jews laid their dead, not in a coffin, but swathed in bandages of linen, as the body of Lazarus is here described to have been, ver. 44.

40. *The glory of God.* See above, ver. 4.

eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of

42. *Because of the people . . . I said it.* See chap. xii. 30. He who was one with the Father needed not to pray for himself; but he prayed, first, for our example (Heb. v. 7); and, secondly, to instruct those who stood by, that they might know him to be the Son of God.

43. *He cried with a loud voice, Lazarus, come forth.* It is that voice, which all who are in their graves shall hear at the last day: chap. v. 25, 28; 1 Thes. iv. 16.

45-57. THE JEWS ASSEMBLE A COUNCIL AGAINST CHRIST. ADVICE OF CAIAPHAS.

46. *Some of them went their ways to the Pharisees.* It was now seen, as John the Baptist had foretold (Matt. iii. 12), how our Lord's mighty works should separate the wheat from the chaff, the faithful from the evil-minded and unbelieving. There were, among the witnesses of the raising of Lazarus, those 'who would not be persuaded though one rose from the dead;' Luke xvi. 31.

48. *The Romans shall come.* These rulers of the Jews appear to have reasoned thus: they knew that the common people were ready to have made Christ a king; but, as his kingdom was not one which would be maintained by wealth or force of arms, it would only draw upon them the vengeance of their Roman masters, and the nation would suffer. They feared for their temporal things, and thought not of things eternal; the end was that they lost both; for it was because they would not 'let Christ alone,' that 'the Romans came and took away their place and nation.'

49. *Caiaphas, being the high priest that same year.* St. John adds this notice, because, owing to the factions and strifes among the Jews, the high priests at this period were frequently changed. Caiaphas, whom Josephus calls Joseph Caiaphas, had been appointed, on the removal of his predecessor, by Valerius Gratus, the Roman Governor who preceded Pontius Pilate. He was in his turn degraded by Lucius Vitellius, governor of Syria; see Acts iv. 6.

50. *It is expedient.* Bad men have often maxims and principles of corrupt reason, by which they try to justify their unrighteous deeds. The iniquity of worldly policy dictated this evil counsel; but, as St. John goes on to point out, his words were controlled by some unfelt heavenly power, so

himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

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that he spoke truly, though in a sense which he neither intended nor understood.

54. *Ephraim.* A place of which the site is now not certainly known, probably near the borders of the old territory of the tribe of Ephraim, twenty miles to the north of Jerusalem.

CHAPTER XII.

1-11. JESUS AT BETHANY. Matt. xxvi. 6-13; Mark xiv. 3-9.

2. *There they made him a supper.* At the house of 'Simon the leper' (Matt. xxvi. 6; Mark xiv. 3), who is supposed to have been a kinsman of Lazarus.

4. *Judas Iscariot.* It is St. John only who fixes this complaint on the traitor. He may have deceived some of his fellow-disciples, so as to support his complaint, as may be inferred from the account in the two prior evangelists; but he could not deceive their master.

5. *Three hundred pence.* Mark xiv. 5. The word translated a 'penny' here and elsewhere was the 'denarius' of the Romans, the common sum paid for a workman's daily wage; Matt. xx. 2. The 'penny' of our Saxon forefathers was probably of the same relative value, and hence used by our translators as an equivalent. The Anglo-Saxon translation (Gen. xxxvii. 28) speaks of the twenty shekels, for which Joseph was sold, as 'thirty pence,' though elsewhere it renders the shekel by a 'shilling,' the true value of the silver shekel being more near half-a-crown. There was then no certain value in old English attached to the word 'penny.' Three hundred shillings, or fifteen pounds sterling, would more nearly represent the sum here mentioned.

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people

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6. *Not that he cared for the poor; but because he was a thief.* His sin was covetousness, which he now veiled under a cloak of hypocrisy.—*And had the bag.* See chap. xiii. 29. The original word is uncommon, and is used for the 'chest,' or alms-box, mentioned in 2 Chron. xxiv. 8-11, by the translators of the Old Testament into the Greek language.

7. Matt. xxvi. 12; Mark xiv. 8.

10. *That they might put Lazarus also to death.* We read of no such deep malignity as this towards the other recipients of our Lord's mercies. Was it a crime to have received such a surpassing benefit? Was it mere envy and rage, that any one should live to bless so great a benefactor? Not altogether so; but their object was, as we have seen in the case of the blind beggar (chap. ix. 24), at all risks to destroy the credit of our Lord's miracles. The poor beggar's testimony they might affect to despise; but Lazarus was a person of consideration, as is evident from the history (chap. xi. 19, etc.); so that they saw no means of effecting their purpose, but by destroying him whose living evidence could not be set aside.

Of Lazarus we read no more in the sacred writings. Epiphanius records a tradition, that he was thirty years old when our Lord raised him from the dead, and that he lived thirty years afterwards. The early Greek Christians believed that he went to live and preach the gospel in the island of Cyprus, and died there. A less probable tradition is that he passed the last years of his life with his sisters, at Massilia, or Marseilles, in Gaul.

12-19. CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM. Matt. xxi. 1-17; Mark xi. 1-11; Luke xix. 29-44.

13. *Branches of palm trees.* The palm was an emblem of patience and victory; Rev. vii. 9. St. John alone specifies the tree; the other evangelists only saying that the multitude strewed branches in the way.

also met him, for that they heard
that he had done this miracle.
19 The Pharisees therefore said
among themselves, Perceive ye
how ye prevail nothing? behold,
the world is gone after him.
20 And there were certain
Greeks among them that came up
to worship at the feast:
21 The same came therefore
to Philip, which was of Bethsaida
of Galilee, and desired him, saying,
Sir, we would see Jesus.
22 Philip cometh and telleth
Andrew: and again Andrew and
Philip tell Jesus.
23 And Jesus answered them,
saying, The hour is come, that the
Son of man should be glorified.
24 Verily, verily, I say unto you,
Except a corn of wheat fall into
the ground and die, it abideth
alone: but if it die, it bringeth
forth much fruit.
25 He that loveth his life shall
lose it; and he that hateth his life
in this world shall keep it unto life
eternal.
26 If any man serve me, let
him follow me; and where I am,
there shall also my servant be: if
any man serve me, him will *my*
Father honour.
27 Now is my soul troubled;
and what shall I say? Father, save
me from this hour: but for this
cause came I unto this hour.
28 Father, glorify thy name.

20–36. GREEKS DESIRE TO SEE CHRIST.

20. *Greeks.* Or, Gentiles speaking the Greek language. These, as they had come up to worship, were proselytes, not communicating with the Jews in their sacrifices or rites of the Mosaic law, but worshipping one God, as revealed in the Old Testament. Such were the 'devout Greeks' mentioned in Acts xvii. 4. St. Philip, having some doubt whether our Lord would willingly receive them (Matt. x. 5), consults St. Andrew, and thus confirmed he brings them into his presence. It is of course to be inferred that Christ received them, though his following discourse is not addressed exclusively to them.

23. *The hour is come, that the Son of man should be glorified.* Did he mean that he was glorified in the desire expressed by these Greeks to see him? No; but he foresaw the time, after his resurrection and ascension, when Greeks and Gentiles from all nations should believe in his name.

24. *Except a corn of wheat,* etc. A parable of his death, and the fruit which should follow it; see ver. 32.

25. See Matt. x. 39; xvi. 25; Luke xvii. 33.

26. *Where I am, there shall also my servant be.* As the time of his passion drew near, our Lord repeated his assurances of his abiding protection, and future reception of his servants to share his victory, and live and reign with him: see chap. xiv. 3; xvii. 24.

27. *Now is my soul troubled.* He foresaw the grief and anguish of soul which should shortly come upon him in the garden of Gethsemane. Compare Luke xxii. 42. The devout words of St. Augustine on this text are too instructive to be withheld: 'O Lord our Mediator, God above us, yet for us made man, I acknowledge thy mercy: for in that thou, who art so great, yet in thy love to man wast willingly troubled, how many members of thy body, troubled in their own infirmity against their will, hast thou comforted, that they should not perish by despair!'

28. *I have both glorified it, and will glorify it again.* The Father had glorified his name in the holy incarnation of his Son, in his baptism, his miracles, his life and doctrine; but it was to be still farther glorified in his passion, and after his passion, when 'death should have no more dominion over him,' when 'he should be exalted above the heavens, and his glory above all the earth.'

Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he

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29. *The people.* Or, literally, 'the crowd.' The multitude, on this as on other occasions, comprised believers and unbelievers. The greater part 'said that it thundered,' as if the voice which they heard had been an indistinct noise. Others said what was true, that 'an angel spake to him,' God the Father using for it the ministry of an angel; see Rev. xiv. 2.

30. Compare chap. xi. 42.

31. *Now is the judgment.* The time for the separation of the evil and the good has begun; the time for the deliverance of mankind from him, who is here and elsewhere called 'the prince of this world' (chap. xiv. 30; xvi. 11), the usurper of God's right (Ezek. xxi. 27). He, whose rebellious pride expelled him from heaven, shall now no more prevail on earth; see Luke x. 18.

32, 33. See chap. iii. 14, 15; viii. 28.

34. *We have heard out of the law*, etc. They may have had in their mind such texts as Psalm cx. 4; Isaiah ix. 7; Dan. vii. 14. They were right in saying that these Scriptures spoke of Christ as abiding for ever; but they interpreted them of a reign of worldly glory upon earth, a terrestrial millennium.—*Who is this Son of man?* Our Lord has not here called himself 'the Son of man.' They must therefore allude to something which he had said on a former occasion, as chap. viii. 28. They knew it as a title of the Messiah from Dan. vii. 13.

35. *Yet a little while is the light with you.* Our Lord does not directly answer their cavil; but speaks a few parting words of solemn warning. If they had been willing to understand, they would have known that the same Scriptures, to which they referred, spoke of the Messiah's sufferings as well as his exaltation; *e.g.*, Dan. ix. 36. He tells them, therefore, that the evening of their day of grace was come, the light of the Sun of Righteousness was soon to set, and their Divine Deliverer would withdraw his presence from them. If they still refused to believe in him, a twofold darkness awaited them—a darkness of ignorance and blindness of heart, and a darkness of ruin and destruction.

37–50. THE EVANGELIST SHEWS HOW THE PROPHETS HAD FORETOLD THE REJECTION OF CHRIST. OUR LORD CLOSES HIS PUBLIC TEACHING.

38. *The saying of Esaias.* Isaiah liii. 1.

spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

NOW before the feast of the passover, when Jesus knew

The title of our blessed Saviour, 'the Arm of the Lord,' is rightly explained as personifying the strength and power of God: see the prophecy, Psalm xlv. 3-6; and Isaiah xl. 10. But that the strength of his kingdom was to be a spiritual strength was equally manifest: see Isaiah xi. 4; lix. 16. And such it will be to the end; 1 Cor. xv. 24, 25.

39. *Esaias said again.* Isaiah vi. 9, 10.

41. *These things said Esaias, when he saw his glory.* See Isaiah vi. 1-5. The evangelist here declares that in that vision of the Godhead the prophet saw the glory of Christ. Hence the Church has always believed, as the apostles constantly teach, that, in the divine manifestations to the patriarchs and prophets of the Old Testament, it was the Second Person of the Holy Trinity who manifested himself.

43. *They loved the praise of men.* Compare chap. v. 44.

44-50. In this discourse the evangelist seems to collect a number of sayings of our Lord at different times during his public teaching in the Temple, asserting in different ways his divine nature and mission. Compare with them the texts, Mark ix. 37; and chap. xiv. 9; iii. 17; xv. 22; xvii. 3; and 1 John iii. 24.

CHAPTER XIII.

1-17. CHRIST WASHETH HIS DISCIPLES' FEET.

1. *Before the feast of the passover.* That is, on the evening before the day of the preparation, the evening of the fourteenth day of the month. It is not an idle remark, which a devout Spanish divine makes on this date: 'The evangelist notices the time

that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that

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and the day, as if he were about to relate some great thing. For, as the world gives weight and importance to the deeds of pride and ambition of its own, so the chroniclers of God honour the acts of humility and self-abasement of God's chosen ones.' Every word in the introduction to the narrative of this mysterious action of our Lord seems intended to fix our thoughts on the deep loving humility displayed in it. 'Jesus' did this, says the evangelist (ver. 3), 'knowing that the Father had given all things into his hand, and that he was come from God, and went to God.' Let no man then suppose, that there was in it any momentary forgetfulness of his divine nature. But 'having loved his own that were in the world,' whom he was now about to leave without his visible presence, 'he loved them unto the end,' giving them the greatest tokens of that love at last.

2. *Supper being ended.* Perhaps we should rather render it, 'supper being prepared,' as St. Augustine, among others, understood it. For after this he sat down, and sitting with them, gave the sop to the betrayer, ver. 26. And probably, though there are different opinions, and the Church of England seems to follow the other opinion in her first exhortation in the communion service, the traitor went out (ver. 30) before the institution of the Lord's Supper.—*The devil having now put into the heart of Judas.* The first evil impulse seems to have come after his Divine Master had reproved him at Bethany: see chap. xii. 7, 8; and Matt. xxvi. 14-16. But the compact with the chief-priests had in the interval been made; Luke xxii. 3-6.

6. *Lord, dost thou wash my feet?* The word 'thou' is emphatic. Dost thou, who art so great, the Christ, the Son of God, wash the feet of a sinful man like me?

7. *Thou shalt know hereafter.* Or, 'after this is done;' see ver. 12-17.

8. *If I wash thee not, thou hast no part with me.* St. Peter had spoken in great humbleness, as before on the miraculous draught of fishes; Luke v. 8. The answer of our Lord, as Avila observes upon it, seems like a hard saying. 'What part shall the proud man hope to have in Christ, if the humble man is threatened with loss of his part?' But the true lesson is plain: humility, not shewn in obedience, is in truth no humility at all.

10. *He that is washed,* etc. This saying cannot be better explained than in the words of Jer. Taylor: 'It relates to the custom of those countries, persons usually going to supper from the baths; who therefore were sufficiently clean, save only on their feet, from the dust contracted in

JESUS WASHING HIS DISCIPLES' FEET.

is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

their passage from the baths to the dining-rooms. Jesus, passing from the letter to the spirit, meant, that the body of sin was washed from the disciples in the baths of baptism; and afterwards, if they remained in the same state of purity, it was only necessary to wash off the dust or defilement contracted in their passage from the font to the altar, the little adherencies of imperfection and mortal passions.'

15. *I have given you an example.* In some countries to this time this precept is taken literally, princely persons and great prelates washing the feet of poor people on the anniversary of this action of our Lord. If we are content to forsake the literal imitation of it, as belonging to other countries and earlier times, we ought to be more careful to act up to the spirit of the precept, abounding even in the lowliest

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I

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acts of love, by which we can do good to the bodies or souls of those who need our love.

18-30. THE TREASON OF JUDAS ANNOUNCED. Matt. xxvi. 21-25.

18. *The scripture.* Psalm xli. 9.

20. *He that receiveth whomsoever I send,* etc. There is a little difficulty about the connection of these words with what has gone before. But they may have been spoken as a last warning to the unhappy Judas, reminding him under what different circumstances he had once heard the same words (Matt. x. 40), when he was sent out on his first mission with his fellow-apostles. 'Remember from whence thou art fallen.' Our Lord repeated his promise of comfort to those who were to go forth and suffer in his name, says St. Chrysostom; and then thought of the traitor, who had deprived himself of this comfort, and should no more reap the fruit of patience in labours, or the loving-kindness of those who should receive him with love for his work's sake.

21. *He was troubled in spirit.* With horror of the crime, which he was now about to announce to the other apostles. 'He who was willing to die for us, for us also was willing to be troubled. Away with that philosophy,' says St. Augustine, 'which denies that the wise man is subject to the perturbations of the mind. Let the Christian mind be troubled, not with dejection but with pity; let the Christian fear, lest others be lost to Christ; let him sorrow, when any one is lost; let him desire that others may be gained to Christ; let him rejoice when they are gained. Nay, let him fear for himself also, lest he be lost to Christ; let him sorrow that here he dwells in pilgrimage; let him desire to reign with Christ; let him rejoice in the hope that he shall reign. Surely these four perturbations of the mind—fear and sorrow, loving desire and joy—are emotions, which a Christian for just causes ought to feel. Far be it from us,' he says, in a sentence which the Church has treasured as a pearl of precious wisdom, 'to assent to that Stoical error, which, as it reckons vanity for truth, accounts apathy to be health, forgetting that the mind of man, like a mortified limb of the body, is then past hope, when it has lost the sense of pain.'

23. *One of his disciples, whom Jesus loved.* Here St. John first speaks of himself by this description, by which he continues to the end of the gospel to designate himself: chap. xix. 26; xx. 2; xxi. 20.

26. *To whom I shall give a sop.* See Matt. xxvi. 23.

27. *And after the sop Satan entered into him.* The enemy of God and man entered into his covetous heart, and took

have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone

THE LAST SUPPER.

possession. Hitherto it is possible that there had been some feeble inward struggle against the tempter and the sin; see Matt. xxvi. 24, 25.

28, 29. *Now no man at the table knew*, etc. The unsuspecting truth and faithfulness of the eleven apostles is strongly marked by this. 'Charity thinketh no evil.' Judas still 'had the bag;' they knew not that it was 'a thief' who bore it. It cannot but be probable, that he, who at last betrayed his Divine Master by a kiss, had deeply practised the art of dissimulation before.

30. *It was night.* The hour of darkness, when treason walks abroad.

31–38. DISCOURSE AFTER THE DEPARTURE OF JUDAS. THE DENIALS OF PETER FORETOLD.

31. *Now is the Son of man glorified.* See chap. xii. 23. There is a tone of

out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are

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relief in the words of our Lord after the departure of 'the son of perdition.' He was now left for a while with his saints and servants, and could speak with them as 'friends;' chap. xv. 15. And as he draws nearer to the hour of his suffering, he has his thoughts more fixed upon the glory that should follow.

32. *If God be glorified in him.* God is glorified in the death of all his saints and martyrs (chap. xxi. 19); but their honour is from the death of the king of saints.—*God shall also glorify him in himself.* Shall raise him from the dead, and exalt him with great triumph into his kingdom in heaven.

33. *As I said unto the Jews.* See chap. vii. 34. This is more fully dwelt upon in chap. xvi.

34. *A new commandment.* See chap. xv. 12, 17; 1 John ii. 7, 8; Rom. xiii. 10.

36. *Thou shalt follow me afterwards.* See chap. xxi. 18, 19.

37, 38. Compare Matt. xxvi. 33-35; Mark xiv. 29-31; Luke xxii. 31-34.

CHAPTER XIV.

1-14. CHRIST COMFORTETH HIS DISCIPLES. HEAVENLY MANSIONS. CHRIST THE WAY, THE TRUTH, AND THE LIFE. PROMISES TO THE FAITHFUL.

1. *Believe also in me.* The discourse which now follows, extending to the end of chap. xvi., contains our Lord's last instructions to his disciples, not so much touching on his death, as his ascension and departure into heaven; for which reason the Church reads different portions of it in the gospels appointed for the weeks between Easter and Ascension-day. The true remedy for the trouble which his departure would bring upon them, as it is the true remedy for all trouble and sorrow, was to fix in their hearts a firm faith and confidence in their Creator and their Redeemer. 'His words admonish us,' says Hugo de St. Victor, 'that our God is to be adored not only in that godhead in which he created us, but in the manhood in which he redeemed us.'

2. *Many mansions.* Or, 'abodes,' as the word is translated, ver. 23; sure abiding-places, where you may find a true and lasting home.—*If it were not so, I would have told you.* It is not in me to deceive you with vain hopes; what I promise, I will surely perform. The best interpreters, ancient and modern, have always understood the 'many mansions,' like the words of St. Paul (1 Cor. xv. 41, 42), to imply different abodes and different degrees of glory in heaven, as there are different

many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto

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degrees of wisdom and holiness in the good on earth; but none without a proportionate reward; Matt. x. 42. As a sacred poet has said in his 'Vision:'—

> The eternal will
> Is the saint's peace; and each abode in heaven
> Is paradise, although the gracious dew
> Of blessing be not shower'd alike on all.

I go to prepare a place for you. See Heb. iv. 14; vi. 20.

3. *I will come again, and receive you.* Heb. ix. 28; 1 Thes. iv. 14-17.

4. *Whither I go ye know, and the way ye know.* He had often spoken to them before, or in their hearing, of his return to the Father, chap. vii. 33; and had taught them how they were to be guided to the Father, chap. vi. 37.

5. *Thomas saith unto him.* The words of this apostle seem not to proceed from unbelief, but denote heaviness and sorrow, and apprehension of coming evil.

6. *I am the way, the truth, and the life.* 'The way,' says Kempis, 'to them that are entering upon the path of holiness; the truth, to them that are advancing in it; the life, to them that are perfected.' 'When we hear him call himself the way,' says St. Basil, 'we understand the way which will lead us on, in due course and order, through the works of righteousness, and enlightenment of knowledge, to perfection, forgetting those things that are behind, and reaching forth to those things that are before (Philip. iii. 13), till we come to the blessed end, the knowledge of God, which the Lord giveth of his grace through himself to them that have believed in his name;' see also Acts iv. 12.

8. *Philip saith.* It is not to be supposed that St. Philip asks, as some have interpreted it, in what has been truly called an heretical sense, requiring some manifestation visible or sensible to flesh and blood: but he speaks under a sense of his own imperfect apprehension of the truths he had heard of the spiritual nature of God; see chap. iv. 24.—*Shew us the Father, and it sufficeth us.* His prayer is in spirit like the prayer of Moses, Exod. xxxiii. 18. Lead us to a nearer and clearer knowledge of him, to whom thou hast taught us to pray; and so satisfy the desire of our souls. This willing spirit, joined with weakness of perception, is aptly met by our Lord's mild and gentle reproof in the following verse. Compare the words of this evangelist, 1 John v. 20.

9. See chap. i. 18; xii. 45.

you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it.*

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou

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12. *Greater works than these shall he do.* The works here foretold, wrought by the apostles in Christ's name after his ascension, and by the power of his Holy Spirit, were greater in their effects, as was seen by the rapid extension of the church, and the victorious faith of saints and martyrs.

14. Compare 1 John v. 14.

15–31. PROMISE OF ANOTHER COMFORTER. CHRIST'S GIFT OF PEACE.

15. *If ye love me, keep my commandments.* Let your love be shewn, not in sorrow for my departure, but in obedience to the commands which I leave with you. And in this obedience ye shall be blessed, and guided and strengthened by the coming of another Comforter, who shall abide with you for ever.

17. *The Spirit of truth.* The Teacher of all truth; see chap. xvi. 13. Hence he is by this evangelist opposed to 'the spirit of error;' 1 John iv. 6.—*Whom the world cannot receive.* 'The world,' that is, those whose life is in bondage to the desires of the world, cannot receive the grace of the Holy Spirit, shrinking from it, as one that is infirm of sight shrinks from the brightness of the sun.

18. *Comfortless.* Or, literally, 'as orphans.' While he should be in the grave, his faithful ones would be like children bereft of their best protector. He assures them that this state of bereavement should not last; he would come again to them, and afterwards send his Holy Spirit to them.

19. *Yet a little while, and the world seeth me no more.* After a little while I shall be removed from the sight of men by death. From that time, 'the world, the unbelieving world, shall see me no more: because, when he arose from the dead, he should not be seen by all the people, but by 'witnesses chosen before of God;' Acts x. 41.—*Because I live, ye shall live also.* My rising from the dead, quickening the life of faith in your hearts, shall be the beginning of that new and heavenly life, which my life shall impart to you.

20. *At that day ye shall know,* etc. When I am victorious over death, and ye are indued with power from on high, ye shall know, not only that I am in the Father by unity of nature, but also that ye are in me as members of my body (Eph. v. 30), and I in you by my Holy Spirit sanctifying you; 1 John iii. 24.

wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

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22. *Judas saith unto him, not Iscariot.* The apostle called by St. Matt. (x. 3), Lebbæus or Thaddæus, by St. Luke (vi. 16), 'the brother of James.' On the question which he asked it may be said, as it was of the previous question of St. Philip (ver. 8), that it was not expressive of doubt or disbelief, but rather of adoring wonder, and desire of further instruction: 'Why hast thou so loved us, as to account us worthy of a manifestation, of which the world is not accounted worthy?' It is evident, if we understand the question in this sense, how apt is our Lord's answer. Love to Christ is the means of preparing the soul for the manifestation of Christ. There is an inward manifestation of the power, the wisdom, and the goodness of God, of which the ungodly know not, for they are without love to him.

27. *Peace I leave with you.* Compare Isaiah lvii. 19; Philip. iv. 7. 'Peace he leaves us in this world,' says St. Augustine; 'his peace he will give us in the world to come: peace he leaves us, in which, by abiding therein, we may overcome the enemy; his peace he will give us when we shall reign without any enemy; peace he leaves us, that here we may love one another; his peace he will give us, when it will be no more possible for us to disagree. In him, and from him, have we our peace, whether it be that which he leaves us at his going to the Father, or that which he will give us, when he brings us into the presence of the Father.'

28. *My Father is greater than I.* Because Christ was 'equal to the Father as touching his godhead, but inferior to the Father as touching his manhood.' When he was exalted at the right hand of the Father, he would be more their helper and defender than on earth.

30. *The prince of this world.* See chap. xii. 31; xvi. 11.

31. *As the Father gave me commandment.* He speaks of his approaching death: see chap. x. 18; Phil. ii. 8.—*Arise, let us go hence.* These words are sometimes understood, as if our Lord at this point made a pause in his discourse, and set out with the eleven on his way to Gethsemane. But perhaps they are only words of warning and preparation; see chap. xviii. 1.

CHAPTER XV.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man

CHAPTER XV.

1-16. CHRIST THE VINE; THE DISCIPLES OF CHRIST THE BRANCHES.

1. *I am the true vine.* There is little need of minute explanation of this parable, the words of which explain themselves. The vine and its branches is a parable expressive even of a closer union than that of a shepherd with his sheep, or of the master of a vineyard with his vines; a parable in fitting proportion to the love which brought our Saviour down from heaven to take our nature upon him. Our aim on this portion of his discourse will be chiefly to append those texts of scripture, which either serve to illustrate it, or borrow light from it.

2. *Every branch in me that beareth not fruit.* Matt. iii. 8, 10; 2 Peter i. 8.—*Every branch that beareth fruit,* etc. Psalm xciv. 12; 1 Cor. xi. 32; Heb. xii. 6.

3. *Now ye are clean through the word.* Eph. v. 25, 26. Compare chap. xiii. 10. The apostles had just received the holy Sacrament. We, after receiving it, pray 'that we may continue in holy fellowship' with them, 'and do all such good works, as God has prepared for us to walk in, through Jesus Christ.'

4. *Abide in me.* By faith in me, and love which you have been taught by me: Matt. x. 22; Heb. iii. 14; 1 John ii. 24.

5. *Without me ye can do nothing.* Jer. x. 23; 1 Cor. xv. 10.

6. *If a man abide not in me.* Jer. ii. 21; xi. 16.

7. *Ye shall ask what ye will,* etc. Mark xi. 24; 1 John v. 14, 15.

8. *Herein is my Father glorified.* Matt. v. 16; 1 Peter ii. 12.

9. *Continue ye in my love.* 1 John iv. 16.

11. *That my joy might remain in you.* See chap. xvi. 24; xvii. 13. Our Saviour's words were to give them joy and peace in

than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other

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time of affliction, with the hope of promised joy hereafter.

13. *Greater love hath no man*, etc. Rom. v. 7, 8.

15. *I have called you friends.* A heathen writer's words may illustrate this text: 'It is not needful that servants, or bondmen, should know the natural disposition or mode of action of their masters; their business is only to wait upon them.' But our Lord calls his disciples 'friends,' as God in the Old Testament called Abraham and Moses: Exod. xxxiii. 11; 2 Chron. xx. 7; Isaiah xli. 8.—*For all things that I have heard of my Father I have made known unto you.* Compare what is said of Abraham, Gen. xviii. 17. But these words must be understood, as St. Augustine has observed, in some degree prospectively; see chap. xvi. 12. It was his will, when they were able to receive them, to communicate to them the deepest mysteries of his heavenly kingdom; see 1 John ii. 20.

16. *Ye have not chosen me, but I have chosen you.* Eph. i. 4, 5.

17–27. WARNINGS AGAINST THE HATRED OF THE WORLD.

17. *That ye love one another.* Your love among yourselves will strengthen and support you against the persecutions of the world.

18. *Ye know that it hated me.* See chap. vii. 7; Matt. xxiv. 9; 1 John iii. 13, 14.

22. *They had not had sin.* The sin of unbelief, which holds them in the state of condemnation. The preachers of Christ are to them that hear, either 'the savour of life unto life, or of death unto death;' 2 Cor. ii. 16.—*But now they have no cloke for their sin.* No excuse to plead for their unbelief; because, having seen so many miracles, and the scriptures of their own prophets fulfilled before their eyes, they willingly chose darkness rather than light: see ver. 24; and chap. iii. 18, 19.

24. *They have seen and hated both me and my Father.* By resisting the convictions of their own consciences, they resisted the

man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

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truth which God declared to them. By persecuting the blessed Son, they shewed their hatred to the Father, refusing to honour him whom the Father sent into the world; 1 John ii. 23.

25. *In their law.* Psalm xxxv. 19; lxix. 4.

26. *The Comforter . . . whom I will send*, etc. The words are remarkable, as one of the texts on which the Western Church rests the doctrine that the Holy Ghost 'proceedeth from the Father and the Son.' For the Son could not send the Holy Ghost, were not the Holy Ghost 'the Spirit of the Son' (Gal. iv. 6), and did he not emanate from the Son as well as from the Father.—*He shall testify of me.* By the gift of tongues on the day of Pentecost, and by all his gifts of grace and power bestowed for the furtherance of the gospel: Acts i. 8; v. 32; 1 Cor. xii. 3.

27. *And ye also shall bear witness.* Fulfilled, Acts iv. 19, 20.

CHAPTER XVI.

1-15. MISSION AND OFFICES OF THE COMFORTER.

1. *That ye should not be offended.* That, when these things happen which ye have heard me foretell, ye may not in time of persecution, through any weakness or impatience, lose your constancy; but, forewarned, ye may be forearmed.

2. *Whosoever killeth you*, etc. See the confession of St. Paul, Acts xxvi. 9-11.

4. *These things I said not . . at the beginning.* Our Lord had indeed spoken of sufferings which should await his disciples, Matt. x. 16-18; but he had not told them so distinctly of the mission and the consolation of the Holy Spirit.

7. *It is expedient for you.* 'Our Lord,' says Hugo de St. Victor, 'in taking upon him our nature, took upon him our natural sorrow.' The sympathy of Christ appears in all these words. 'The apostles,'

9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.
16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

says a devout Spaniard, 'had a holy and tender love for their Redeemer in his most sacred humanity; but our Lord seeks to spiritualise that love, removing his presence from them beforehand, that their hearts and minds may be purified and fitted to receive the Holy Spirit.'

8. *He will reprove the world.* Or, 'convict the world,' acting powerfully on the heart by manifestation of the truth, and turning men to repentance.

9. *Of sin, because they believe not on me.* The first effect of the conviction of the Holy Spirit is a sense of the guilt and misery of unbelief; and this unbelief was aggravated in the case of those who had resisted so many proofs of our Lord's divine nature. We see a striking instance of this conviction wrought on those who listened to St. Peter's first sermon, Acts ii. 37.

10. *Of righteousness, because I go to my Father.* What will the adversaries be able to say, who said that 'this man was a sinner' (chap. ix. 24), and that he was 'not of God' (*ib.* 16), when the righteousness of Christ should be attested by his ascension into heaven? Acts ii. 33.

11. *Of judgment, because the prince of this world is judged.* Above, chap. xii. 31; Acts xvii. 31; Heb. ii. 14. The sure token of judgment impending over the unbelieving world, the kingdom of Satan, would be shewn in our Lord's victory over the prince of that kingdom.

13. *Into all truth.* The Holy Spirit should teach them 'the deep things of God,' giving them the knowledge of mysteries, which they could not yet bear or understand: see 1 Cor. ii. 9, 10; Eph. iii. 16-19.—*He shall not speak of himself.* Because, as one of the fathers speaks, 'the perfect communion of nature among the Three Divine Persons infers a communion in all that they do. The Spirit of truth is the Spirit of God, and speaketh with the united will of the Father, and the Son, and his own.'—*And he will shew you things to come.* The apostles were prophets in the fullest sense of the word, as might be instanced by many passages in the Acts and Epistles: but so most eminently was this evangelist, who in his Revelation describes the progress of the church militant to the end of the world.

14. *He shall glorify me: for he shall receive of mine.* 'The Holy Ghost,' says St. Basil, 'glorifieth Christ, not as a creature glorifieth God, but as the Spirit of truth, clearly manifesting truth in himself; as the Spirit of wisdom, revealing by his own might Christ the power of God and the wisdom of God; and as the Paraclete, betokening in his gifts the goodness of that Paraclete who sent him from above.'

15. *All things that the Father hath are mine.* Because, 'in him dwelleth all the fulness of the Godhead bodily:' Col. ii. 9; and below, chap. xvii. 10.

16-33. CHRIST'S PROMISE TO RETURN FOR A LITTLE WHILE.

16. *A little while,* etc. These words, which were obscure when they were first

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

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spoken to the apostles, were afterwards made clear by their fulfilment in our Lord's death and resurrection, and his sojourn on earth for forty days between his resurrection and ascension.

20. *Ye shall weep and lament, but the world shall rejoice.* Ye shall be sad in that brief time of separation and solitude, before ye are assured of my resurrection from the dead; see Luke xxiv. 17. The unbelieving world shall then have a short triumph, thinking to have prevailed against me; see Matt. xxvii. 63, 64.

21. *A woman when she is in travail.* This touching similitude had been sometimes used by the prophets of old time: Isaiah xxvi. 17; xlii. 14. But scarcely with the tender energy of the words, or persuasive comfort, with which it is employed by our Lord.

22. *And your joy no man taketh from you.* Because they should then know that 'Christ being raised from the dead dieth no more: death hath no more dominion over him:' Rom. vi. 9; and see 1 Peter i. 8.

23. Compare Matt. vii. 7, 8; xviii. 19.

24. *Hitherto have ye asked nothing in my name.* Up to this time, and till his resurrection and ascension, even the apostles did not know the prevailing power of that name, or the nature of the intercession which he would ever make for them in heaven. But ever afterwards they made their prayers through him, as the Church has learned from them to pray, knowing that 'there is no other name under heaven given among men, whereby we must be saved;' Acts iv. 12.

25. *In proverbs.* Or, 'parables.' All discourse not fully understood is in some sense a parable to the hearer; Ezek. xx. 49. It is not to be supposed that our Lord means that his doctrine to his apostles had been designedly veiled in obscure language; see Mark iv. 11 and 34; but that what they now imperfectly apprehended should hereafter be made plain through the teaching of the Holy Spirit.

26. *I say not unto you, that I will pray the Father for you.* Words of mysterious meaning! For he has before spoken of

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

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praying the Father for them, chap. xiv. 16. Perhaps they may be understood as saying, I do not repeat the assurance which I have already given, that I will be your intercessor; but you shall find the fruit of my intercession in my Father's love to those who have believed in me; being thus already reconciled to God, ye will not need the advocacy which newly-converted penitents need, but will walk in love, as those who are confirmed in grace, and 'kept by the power of God through faith unto salvation.'

30. *Now are we sure that thou knowest all things.* The apostles, in delighted gratitude at words which had so met their secret wishes for further instruction, and so manifested their Lord's divine knowledge of what was passing in their minds, profess again their belief in his heavenly origin. This profession he accepts; but in his love and pity he warns them how they should soon be scattered as sheep without a shepherd.

32. *And yet I am not alone.* Matt. xxvi. 53; see Isaiah l. 7-9.

33. *These things I have spoken unto you.* Thus our Lord ends his discourse, summing it up, as he had begun it, with words of comfort and promise, that they should share his victory; see Heb. xii. 1, 2.

CHAPTER XVII.

1-26. Christ's Prayer to the Father.

1. The solemn simplicity and divine fervour of this prayer are such, that devout commentators of all ages have almost feared to append to it any thoughts or explanations of their own. 'We can never thank God enough,' says one of them, 'that He has permitted us to hear such words—to be admitted, as it were, into the council of heaven, and to hear what Christ our Lord says of us to the Almighty Father.' We read in the other evangelists how often he prayed in secrecy and silence; but now, remembering how he came to be in all things our Teacher, he made known to his apostles, and by them to us, the prayer which he made for us and them. We hear him pray: 1. For the completion of his own work, in which would be the full manifestation of the divine glory, and the assurance of the gift of eternal life to those whom the Father had given him. 2. For the continued protection of his

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into

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apostles, when his own bodily presence should be withdrawn. 3. For their sanctification through divine truth, and the power of the word of God. 4. And for the like blessing to all that should believe through the apostles' preaching, the blessing of truth and unity. These are the chief heads of this mysterious prayer, the outpouring of the heart, which was and is the centre of the divine mercy; but, as a pious writer of recent times has truly said, 'our thoughts are swallowed up in those depths of wisdom and love, and those mysteries of the Godhead, which are found in it, and which only the light of heaven can fully reveal to us.'

3. *This is life eternal.* 1 John v. 20. We must think therefore of eternal life as beginning here. The life of the soul in God, and of God in the soul; the life of grace here is the beginning of the life of glory.

12. *That the scripture might be fulfilled.* See Acts i. 20.

17. *Sanctify them through thy truth.* Consecrate them to their holy office of

the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which be-

apostles, by giving them the knowledge of thy truth, and power to make it known.

19. *For their sakes I sanctify myself.* Our great High Priest consecrated himself in making his own body an offering for his disciples, that by the virtue and efficacy of his death they might have grace with purity and truth to consecrate and offer up themselves to the service of God.

21. *That the world may believe that thou hast sent me.* The unity of heart and mind among the first followers of the gospel was the strong evidence of the truth by which they were animated; as the variance of the teachers in later times has been the greatest barrier to its progress. 'The name of the Church,' St. Augustine has said, 'is unity.'

22. *The glory which thou gavest me I have given them.* See 2 Cor. iii. 18; viii. 23.

26. *I have declared unto them thy name.* By the name of God is to be understood the knowledge of his greatness and goodness, his purity and truth, his grace and mercy; Exod. xxxiv. 5-7.—*And will declare it.* He would declare it after his resurrection (Acts i. 3); and after his ascension by the presence of his Holy Spirit with them.—*That the love wherewith thou hast loved me*, etc. As Christ is the Head, and Christians are members of Christ, he prays that the Father will love the body for the Head's sake.—*And I in them.* As much as to say, Because I also am in them.

CHAPTER XVIII.

1-11. THE BETRAYAL OF CHRIST. Matt. xxvi. 47-54; Mark xiv. 43-50; Luke xxii. 47-53.

1. *The brook Cedron.* Called 'Kidron' in 2 Samuel xv. 23. The word translated 'brook' means a 'winter torrent,' and such is the Cedron, a dry bed usually in the summer, but often filled and swollen by the winter rains, in a ravine between Jerusalem and the Mount of Olives. St. John does not mention our Lord's agony in the garden, having nothing to add to the account of the prior evangelists:

GARDEN OF GETHSEMANE.

trayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way;

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 39-46.

4. *Knowing all things that should come upon him.* In these and the following words the evangelist calls our attention to the free deliberate will with which our Lord gave himself up to his enemies.

6. *They went backward, and fell to the ground.* Psalm xxvii. 2. Some divine terror overpowered them, as it had the buyers and sellers when he drove them from the temple. 'What shall HE do,' says Augustine, 'when He comes to judge, who did this when He was about to be judged?'

9. *The saying . . . which he spake.* See chap. xvii. 12. No doubt, as the evangelist instructs us by referring to those words, it was his pitying care for their weakness and fear which guided him in providing for their escape, keeping their lives in safety till their faith should be more firm. Had they followed him to the judgment-hall, like Peter, they might have denied him like Peter; see Luke xxii. 31, 32.

10. *Simon Peter . . . Malchus.* The prior evangelists mention the act, but not the names. See a fuller account in Matt. xxvi. 51-54.

12-27. CHRIST LED BEFORE CAIAPHAS. PETER'S DENIALS.

12. *The band.* These were a company of Roman soldiers: above, ver. 3; Matt. xxvii. 27; Mark xv. 16; Acts x. 1.—*The captain.* A Roman officer, or prefect, who commanded the band.—*Officers of the Jews.* Above, chap. vii. 32. These were a kind of Jewish police-officers who guarded the temple.

13. *Annas.* Luke iii. 2; Acts iv. 6. When the evangelist says that they 'led him away to Annas first,' it is implied that he was afterwards led before Caiaphas; see ver. 24. This high priest is called Ananus by Josephus. He had been high priest for some years, was then removed by the Romans, and succeeded by three others, who each held the dignity for a year or less, when Caiaphas obtained it. With the advancement of Caiaphas, his

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose

son-in-law Annas seems to have regained much of the public authority of the office, whence St. Luke speaks of them as holding it jointly.

14. *Now Caiaphas was he*, etc. See chap. xi. 50.

15. *Another disciple.* In the original it is literally 'the other disciple.' Hence many commentators have supposed that St. John here meant to designate himself. But this must be very doubtful. Where the evangelist speaks of himself, it is always 'the disciple whom Jesus loved.' And it seems highly improbable that St. John should have been an acquaintance of the high priest, either Annas or Caiaphas, or, if he were, could or would have availed himself of his acquaintance for such a purpose, or at such a time. If the reading is correct, 'the other disciple' is more likely to mean some one whose name was known to the evangelist, as the master of the guestchamber (Matt. xxvi. 18) was known to St. Matthew, but whose name he thought it not necessary to mention.

17. Mark xiv. 66, 67.

18. Mark xiv. 54; Luke xxii. 55.

19. *Of his disciples, and of his doctrine.* Caiaphas asked in the same spirit as the Jewish rulers who questioned him before (Matt. xxi. 23), why he had taken to himself authority to make disciples, and to teach; but the design was to take occasion from his answers to accuse him of sedition and blasphemy; Luke xxii. 66, 67.

20. *In the synagogue, and in the temple.* In the synagogue, as at Capernaum and Nazareth, and other cities of Galilee (Luke iv. 16); and in the temple more lately at Jerusalem.

ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

PETER'S DENIAL.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor,

27. *Peter then denied again.* St. John relates the three denials of St. Peter; but does not relate his repentance. It seems as if it had been his purpose to relate more circumstantially some particulars of the history of our Lord's passion, and the incidents attending it; but to refer his readers to the previous gospels for the history in full.

28–40. CHRIST BROUGHT BEFORE PILATE. Matt. xxvii. 1-26; Mark xv. 1-15; Luke xxiii. 1-25.

28. *The hall of judgment.* See the place described in St. Mark xv. 16.—*They themselves went not into the judgment hall, lest they should be defiled.* It is not necessary to examine very minutely into the frivolous superstitions of bad men. Chrysostom speaks well to the point: 'Tell me, what kind of defilement was it to set foot in a judgment-hall, where wrong-doers suffer justice? These tithe-payers of mint and anise did not think they were defiled by their unrighteous thirst for blood; but merely to set their feet within a court of justice was to defile them.'—*But that they might eat the passover.* Much difference

we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born,

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of opinion has prevailed about the interpretation of these words. The easiest sense, if the paschal lamb had been already eaten the evening before, is to suppose that by 'eating the passover,' the evangelist means that they desired to be pure, in their sense, to eat the unleavened bread, which was appointed to be used till the seven days of the feast were ended.

31. *It is not lawful for us to put any man to death.* These words also are differently interpreted. But if it was absolutely true, that their Roman masters had taken from them all judicial power of life and death, how is it that we find them shortly afterwards trying and condemning St. Stephen, and proceeding to put their sentence into execution by stoning him? Acts vii. 58. Or how is it that Pilate's words before imply that they had this power? 'Take ye him, and judge him according to your law.' 'The plain account of the matter,' says Townson, 'seems to be this:—The malice of these blood-thirsty men, and their fears of what might happen by delay, would not be satisfied but by his immediate death; but they had scruples about killing him themselves at this solemn season of the passover. We meet with a like case in Acts xii. 3, 4. Herod Agrippa had imprisoned St. Peter during 'the days of unleavened bread;' but did not immediately put him to death, 'intending after Easter to bring him forth to the people,' that is, to make a spectacle of his public execution.' This is the view of both St. Chrysostom and St. Augustine, and it is so consonant with what is said before of their superstitious dread of ceremonial defilement, that this lengthened notice would be unnecessary, were it not that much has been lately said in favour of a different interpretation.

32. *That the saying of Jesus might be fulfilled.* Divine providence overruled their superstitious scruples to the fulfilment of our Lord's prophetic words: chap. iii. 14; viii. 28. And more plainly, Matt. xx. 19.

33. *Art thou the king of the Jews?* Pilate asks this question, having received this charge against him from the chief priests, as related by the other evangelists; see Luke xxiii. 2. This is indicated by our Lord's answer.

35. *Am I a Jew?* Being a Roman, he professes himself ignorant of Jewish questions, and admits that the charge against Christ has been made by the Jews.

36. *My kingdom is not of this world.* In the world, but not of the world, being a spiritual kingdom, composed of those who believe in his name, of whom he says (chap. xvii. 16), 'they are not of the world, even as I am not of the world.'

37. *Thou sayest.* Thou sayest truly: Mark xv. 2; Luke xxiii. 3. This is that 'good confession,' of which St. Paul speaks, 1 Tim. vi. 13.—*To this end was I*

and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

THEN Pilate therefore took Jesus, and scourged *him.*

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him.* Pilate saith unto them, Take

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born, etc. He was himself 'the truth' (chap. xiv. 6), and came into the world to destroy the kingdom of error, and declare and establish the reign of truth; Col. i. 13.—*Every one that is of the truth heareth my voice.* He who is true-hearted, he who comes with a simple and sincere desire to know what is the way of life, will certainly become an obedient subject of Christ's kingdom: see Matt. vi. 22; Luke xi. 34.

38. *Pilate saith unto him, What is truth?* He spoke these words in haste or unbelieving scorn, as if he thought that there was no sure standard of truth, about which there were so many different opinions. But he so far understood our Lord's words as to see that he was no claimant of earthly sovereignty, or assertor of a kingly title adverse to the Romans; hence he makes to the Jews his profession that he found no fault in him.

39, 40. See Matt. xxvii. 15-21.

CHAPTER XIX.

1-42. CHRIST CONDEMNED AND CRUCIFIED. HIS DEATH AND BURIAL.

1. *Pilate therefore took Jesus, and scourged him.* This he seems to have done, hoping to satisfy the fury of the Jews; see Luke xxiii. 16. The punishment of scourging was sometimes used by the Romans as a lighter punishment for offences which were not visited with death. But throughout these proceedings, which St. John relates rather more fully than the other evangelists, we see this weak and time-serving magistrate condemning himself (ver. 4), even while he is yielding to clamour and tumult. St. Matthew sums up the case against him in one sentence: 'He knew that for envy they had delivered him;' Matt. xxvii. 16. He had not learned the first thing needful for an upright judge, 'be just, and fear not.' But the Christian will not rest his attention on these unconscious agents in the secret purposes of God, so much as on the adorable patience of the Divine Sufferer (1 Peter ii. 23), 'by whose stripes we are healed.'

2. *A crown of thorns.* Matt. xxvii. 29; Mark xv. 17.

5. *Behold the man!* This seems to have been spoken with a transient emotion of pity. Behold him, whom you have accused as affecting a kingly power among you. To what a pitiable spectacle is he reduced! Is not this enough?

ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth,

6. *Take ye him, and crucify him.* The stubborn pride of Pilate, and his angry temper, noticed by Philo, are seen in these words of bitter irony: Do it at your own peril; I will not.

7. *We have a law,* etc. The chief priests, finding that Pilate has rejected their charge against our lord as a leader of sedition, resort to another, that he deserved death as a blasphemer; see Lev. xxiv. 16, or Deut. xviii. 20.

8. *When Pilate heard that saying, he was the more afraid.* He had been afraid before, as men are wont to be, who are acting against their conscience; or remembering his wife's dream, Matt. xxvii. 19. But there was something of awe and mystery in the title of 'the Son of God.' What if indeed the patient sufferer before him were some such person as the people at Lystra afterwards supposed Paul and Barnabas to be? Acts xiv. 11. Some such thought seems to have now rushed into Pilate's mind, and to have prompted his next question.

9. *But Jesus gave him no answer.* Knowing that Pilate was not in such a frame of mind or temper as to be capable of receiving the truth which had comforted the poor blind beggar; chap. ix. 35-38. It was in imitation of this expressive silence, that an early Christian martyr made answer to a heathen magistrate who questioned him, 'Who is the Christian's God?' 'If thou art worthy, thou shalt know.'

10. *Knowest thou not,* etc. In the pride of his earthly power he again, as Chrysostom points out, condemns himself; for, if he could give sentence either way, why does he not give it as truth and justice, according to his own acknowledgment, require? But, like his later successor, Felix, he would sacrifice justice to fear or favour.

11. *Thou couldest have no power at all.* Our Lord rebukes his pride of power, reminding him of the source of all earthly power; Rom. xiii. 1. 'But,' he goes on to say, 'since thou hast this power of awarding life or death, the greater is the sin of him who delivered me into thy hands;' namely Caiaphas, whose profligate argument for it is recorded before, chap. xi. 49, 50.

12. *From thenceforth.* Or, as the words may be translated, 'in consequence of this.' Pilate was awed by our Lord's last answer, which was so like an admonition from the Judge of all the earth.—*But the Jews cried out,* etc. Rejected on their charge of blasphemy, they return again to that of rebellion and sedition; and, pressing with violence on a governor whose conduct is marked alternately by fear disguised under a show of scorn, and a feeble struggle for righteousness, at length they prevail. Compare Luke xxiii. 2.

13. *The Pavement.* This is supposed to mean a tesselated floor, such as may be often seen even in this country in the

and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be:

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ruins of Roman mansions. Here it seems to have been a raised platform under the open air, in front of the judgment-hall.

14. *The preparation of the passover.* That is, the preparation for the sabbath of the passover, as St. Mark explains it, 'the day before the sabbath;' Mark xv. 42.—*About the sixth hour.* St. Mark (chap. xv. 25) calls it 'the third hour.' It has been sometimes supposed that St. John reckons the hours of the day differently from the other evangelists. It is also observed that some manuscripts of the Gospel of St. John have read 'the third hour.' But St. John's words, 'about the sixth hour,' are not so precise, but that he may mean that what he relates took place during the six hours nearest midday, before and after.

17. *Bearing his cross.* The evangelist does not mention what is recorded by the other three, that Simon the Cyrenian was compelled to bear it for him. It is probably supposed that our blessed Lord, after all his previous sufferings, fainted under the load of the cross, and that this was the cause of another being called to bear it. St. Mark's account, which is quite consistent with those of St. Matthew and St. Luke, seems to imply that they met with the Cyrenian on their way from the judgment-hall to Calvary: see Mark xv. 21; Luke xxiii. 26.

20. *In Hebrew, and Greek, and Latin.* The three languages spoken by the different races of people who were assembled at the spectacle.

21, 22. *Write not*, etc. The chief priests interpreted the title to be intended, as it probably was by Pilate, as an affront to their nation. But this the proud Roman cared not for, and briefly answered that what he had done he would not recal.

23, 24. Matt. xxvii. 35; Mark xv. 24. Where St. John says that the soldiers 'made four parts' of our Saviour's garments, he shews that it was a quaternion (Acts xii. 4), or party of four soldiers, who were employed in nailing him to the cross.

that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

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25. *Now there stood by the cross of Jesus his mother.* The prophecy of old Simeon was now fulfilled; Luke ii. 35. On this portion of the narrative, the pattern of filial love and divine compassion meeting together, our grateful adoring silence is the best commentary.

28. *I thirst.* Matt. xxvii. 34. But St. John's narrative is here more full. 'The scripture' referred to is Psalm lxix. 21.

30. *It is finished.* All that prophecy had predicted, all that he had undertaken, for the love of man, to do and suffer; see chap. xvii. 4.—*He bowed his head, and gave up the ghost.* 'What mortal man,' says St. Augustine, 'so resigns himself at will to sleep, as Christ resigned himself when he willed to die? What man with such freedom of the will lays aside his garments, as Christ laid aside the clothing of the flesh? What man so readily departs from one place to another, as Christ departed from this mortal life? What must we not hope or fear from his power when he shall come to judge, if so great appeared his power when he died!' see chap. x. 18.

31. *The preparation.* See ver. 14.—*That the bodies should not remain upon the cross.* It was the practice of the Romans to leave the bodies of those who were crucified to hang upon the cross, and to be exposed to the ravenous fowls of the air. But in our Lord's case the providence of God overruled it so that his burial should be brought about even by his enemies; see Isaiah liii. 9. In this indeed they seem to have acted in obedience to the law of Moses; Deut. xxi. 23.

34. *Blood and water.* This was a proof that our Redeemer's heart was pierced by the spear, and therefore that he was certainly dead. But it is interpreted by St. John himself elsewhere as a figurative sign (1 John v. 6); and the Church has received the doctrine of the two Sacraments as mystically typified in the water and the blood.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth,

35. *He that saw it bare record.* Or 'he that hath seen it hath borne record,' by now recording it in his gospel. For here the evangelist plainly speaks of himself; see chap. xxi. 24.

36. *A bone of him shall not be broken.* This was the precept of the law concerning the typical paschal lamb; Exod. xii. 46. But see Psalm xxxiv. 20.

37. *They shall look on him whom they pierced.* Zech. xii. 10; see Rev. i. 7.

38. *Joseph of Arimathæa.* Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 50-52. St. John alone mentions the share which Nicodemus took in the burial. It was a costly burial, like that of the ancient kings of Judah: 2 Chron. xvi. 14; see Isaiah liii. 9.

39. *Aloes.* Psalm xlv. 8; Canticles iv. 14. The aloe is an eastern wood, in appearance not unlike hawthorn; but, when burnt in a censer, or on a metal plate, it yields so sweet a smell, that scarcely any perfume is comparable to it. Ancient writers speak of it as an Indian shrub, and suppose it to have been imported into Judæa from some of the ports of the Red Sea.

42. Compare Luke xxiii. 56.

CHAPTER XX.

1-18. MARY MAGDALENE AT THE SEPULCHRE. PETER AND JOHN. CHRIST RISEN FROM THE DEAD APPEARS TO MARY MAGDALENE. See Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1.

1. *Mary Magdalene.* She had seen where our Lord was laid (Mark xv. 47), and now came (Mark xvi. 1) to finish her task of embalming his body, which had been interrupted by the sabbath: Luke xxiii. 56; xxiv. 1.

2. *She runneth, and cometh to Simon Peter,* etc. It would seem that she hastened away, leaving Salome and the other Mary

and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, whch came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have

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at the sepulchre; Mark xvi. 1-8. Thus she had as yet no thought of his resurrection.

4. *The other disciple did outrun Peter.* Probably as being the younger and more active; but he went not into the sepulchre, checked, as it would seem, by wonder and reverence.

5. *The linen clothes lying.* All the following description is, no doubt, intended to mark that there was no sign of haste or confusion in the appearance of the tomb, as there would have been, if the body, as Mary Magdalene had supposed, had been removed by other hands. And if, as may be gathered from chap. xix. 39, 40, the body had been already embalmed by Nicodemus, it would be the property of myrrh, as Chrysostom has noticed, to make the grave-clothes adhere to the body, and so firmly as not without force to be removed. It was therefore no action of men, done in a hurry and with fear; but what it afterwards was shown to be, the ministry of angels, with supernatural power, waiting on the Prince of Life.

8. *He saw, and believed.* What did he believe? Some interpreters, following St. Augustine, who has rather rapidly glanced over this part of the history, say he believed what Mary Magdalene had told him. Surely he believed so much before, or he would never have come to the sepulchre. Therefore we do not hesitate to prefer St. Chrysostom, whose interpretation is, that the beloved disciple, and Peter also, as is implied, believed in the resurrection, and were thus comprised in the words of blessing, ver. 29.

9. *For as yet they knew not.* Or, 'not even yet had they known;' when the report of Mary Magdalene might have reminded them that there was more in it than she knew.

11. *Mary stood without.* She had come to the sepulchre a second time, following Peter and John. If her faith was weak, her love was strong. She stood 'weeping,' as one that could not be comforted, supposing that some indignity had been offered to our Lord's body. She lingered near the place, as if it was her only alleviation to be where she had last beheld him laid. But, as she had been earliest at the grave, it was to her that our Lord was pleased first to appear after his resurrection.

13. *Woman, why weepest thou?* The angels knew, what she as yet knew not, that she had no cause for weeping. But her grief had so absorbed her attention that she answers much as she had reported to Peter and John (ver. 2), as if she was not sensible of the presence of these

taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 Then the same day at evening, being the first *day* of the week,

heavenly visitants, and then hastily turns from them.

15. *Jesus saith unto her, Woman, why weepest thou?* He repeats the question of the angels. They are the first of the recorded words which he spoke after his resurrection; and we may well interpret them to mean something more than the sense which they immediately convey to Mary: henceforth let no believing soul sorrow for the dead, as others which have no hope; for, as their Saviour who died is risen again, even so them also which sleep in Jesus will God bring with him; 1 Thes. iv. 14.

16. *Mary.* Her words in the previous verse still show how she was taken up with her deep sorrow, speaking as if she supposed our Lord to be the keeper of the garden, and as if with her weak woman's strength she could have raised from the ground the sacred corpse. But now she hears her own name spoken in the tones of that familiar voice which had pronounced her sins forgiven, and she wakens to the remembrance. Our Lord, says Bishop Andrews, opens her ears first, and her eyes afterwards; for 'hearing is the sense of faith.'

17. *Touch me not.* She had saluted him with her accustomed word of reverence, Rabboni, 'Master,' or 'My master,' as if calling to mind the doctrines of the word of life, which she had heard from his lips; and in her joy she seems to have accompanied the salutation with an attempt to kneel and kiss his feet; when he checks her: 'Touch me not; for I am not yet ascended to my Father.' That is, even now I shall ascend. The familiar touch, which was permitted before my death, is not suitable to my body now glorified in my resurrection, and ready to be exalted to the realm of immortality.—*I am not yet ascended.* The words in the original are somewhat idiomatic; the meaning is, as just expressed, that I shall almost immediately leave this place of converse with flesh and blood. The lesson to Christians is, that they must learn to exalt and spiritualise even their love for Christ, not lowering it to the scale of earthly affections; see 2 Cor. v. 16.—*Unto my Father, and your Father.* 'He is not ashamed to call us brethren;' Heb. ii. 11. But the words, as St. Augustine is careful to remind us, mark a distinction in accordance with what has been said before. He is the Son of the Father in his co-eternal nature: we are made children of God by adoption and grace.

19–23. JESUS APPEARS TO THE ASSEMBLED DISCIPLES.

19. The appearance to the two disciples going to Emmaus (Luke xxiv. 13-32), and to Peter (Luke xxiv. 34; 1 Cor. xv. 5), had taken place previously.—*Being the first day of the week.* The evangelist repeats this from ver. 1, as if to remind his readers of the first consecration of the Lord's day, as it was now called when he

when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and

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wrote: Rev. i. 10; see ver. 26.—*When the doors were shut.* Or 'had been closed and barred.' Our Lord therefore silently and miraculously opened the doors, as the angel did in Acts xii. 10.

20. *Then were the disciples glad.* Fulfilling our Lord's words, chap. xvi. 22.

22. *Receive ye the Holy Ghost.* Thus the consecration of the apostles to their great office was a higher and truer consecration than that of Aaron and his sons. The consecration of Aaron and his sons was with material ointment poured on their heads, and sprinkled afterwards on their garments with the blood of sacrifice; see Lev. viii. 12, etc. But this was only a type of the Holy Spirit, with which the apostles were anointed and consecrated by our Lord. Yet, as St. Chrysostom rightly limits the words, as the Holy Spirit was not given before the ascension, they are to be understood now as declaring them approved, and made capable of receiving the gift, which was shortly to descend upon them.

23. *Whose soever sins ye remit*, etc. See on St. Matt. xvi. 19. The power thus given did not belong to them as apostles only, but as pastors of the church; it therefore continues with their successors to the end of the world; Matt. xxviii. 19, 20. They have power and commandment to pronounce to Christ's people, being penitent, the absolution and remission of their sins. And their sentence will be ratified in heaven, when it is faithfully pronounced, as by those who have a charge to watch over the souls of the flock, and remember the account they have to give of it; Heb. xiii. 17.

24–29. THE DOUBTFULNESS OF SAINT THOMAS.

26. *After eight days.* That is, on the first day of the following week; see on ver. 19.

27. *Reach hither thy finger*, etc. Our merciful Saviour by his words shews his divine knowledge of the words which the doubting disciple had spoken in his absence, ver. 25.—*Be not faithless, but believing.* The sense is the same, but the original words are, more literally, 'be not faithless, but faithful;' see on chap. xi. 16.

28. *My Lord and my God.* It is most

said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon

SEA OF TIBERIAS.

probable, as St. Augustine also remarks, that the disciple did not dare to touch, and did not need the evidence of touch, when he once saw his Lord, and heard his words. This is a common error of painters in representing the appearance of our Lord to St. Thomas. For his full and free confession is not that of a man who had waited for the evidence of touch. It is a confession more full and free than we read of as made by any other apostle to our Lord while he was on earth, receiving and adoring him as 'very God.'

29. *Blessed are they that have not seen.* The blessing of faithful Christians in all ages to come.

30, 31. CONCLUSION OF THE EVANGELIST.

30. *Many other signs.* St. Luke alludes to something like this; Acts i. 3. The evangelists record about nine different appearances of Christ after his resurrection; to which St. Paul adds three more: that to the five hundred brethren, and that to James, neither of which are mentioned in the gospels, and the miraculous manifestation to himself at his conversion; see 1 Cor. xv. 6, 7, 8.

31. Compare Mark i. 1; 1 John v. 15.

CHAPTER XXI.

1-14. CHRIST APPEARS TO HIS DISCIPLES AT THE SEA OF TIBERIAS; see Matt. xxviii. 7.

1. *At the sea of Tiberias.* Our Lord had promised his disciples that after his resurrection he would go before them into Galilee; Matt. xxvi. 32. The disciples may therefore have returned for a time from Jerusalem into that province, expect-

Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his

ing his promise to be fulfilled. It cannot be supposed, that these fishermen of Galilee, who had seen our Lord after his resurrection from the dead, were now in despondency going back to the exercise of their old craft, which for his sake they had long since forsaken. If such despondency could have prevailed over them, it would have been in the interval between his death and resurrection. But, till the time of the coming of the Holy Ghost, they were not to enter on their public ministry, and had to provide for their daily subsistence. This sufficiently accounts for their going out to fish on the present occasion.

5. *Children.* A word of kindness and affection, as often used by St. John in his First Epistle, ii. 13, 18, etc. Our Lord here repeats the miracle which he had wrought during the earlier days of his ministry for these disciples; and no doubt it was intended to have a figurative signification and assurance, such as he had given before, of the success of their apostolic labours; Matt. iv. 19.

7. *His fisher's coat.* Literally, 'his upper coat.' He was before 'naked,' that is, without upper-clothing, having only his inner vest, as is customary with men engaged in labour in eastern lands.

12. *None of the disciples durst ask him.* It was natural that they should now approach him with greater awe and reverence, than they did before his death and resurrection. There was probably some change in his form and aspect in that body which had now become immortal. But since 'they knew that it was the Lord,' it would have been both needless and irreverent to put the question.

disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

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14. *This is now the third time.* That is, the third time that he appeared to a number of the disciples assembled together, two former times having been mentioned in the preceding chapter; not the third time that he was seen by one or two separately.

15-25. PARTING CHARGE TO PETER. LAST WORDS OF THE EVANGELIST.

15. *Lovest thou me more than these?* Our Lord speaks as if gently reminding him of his former too confident profession; Matt. xxvi. 33. Peter in his answer does not compare himself any more with others, but speaks as one that knows he ought to love most, to whom most has been forgiven.—*Feed my lambs.* It is the charge of the Good Shepherd, well remembered afterwards by the fervent apostle to whom it was given; 1 Peter v. 2. Christ's care is for all his flock, but especially for the little ones: see Isaiah xl. 11; Matt. xviii. 10, 11; Mark x. 13, 14. The charge is to be obeyed by bringing little children to him in holy baptism, and providing diligently for their instruction as they grow up in the doctrine and discipline of holiness: Acts ii. 39; 1 Cor. vii. 14; Eph. vi. 4.

17. *The third time.* The three denials were thus done away in Peter's thrice-repeated profession, his earnest love appearing in each answer more and more. And our Lord accepts it by his thrice-repeated charge, a blessing going with it to enable him to guide and feed the flock, to be an example to the believers, and a model for devoted pastors for all ages to come.

19. *By what death he should glorify God.* It appears to be certain, from early Christian testimony, that St. Peter suffered death by crucifixion at Rome about thirty-five years afterwards, in the last year of the cruel emperor Nero, A. D. 68. St. Peter himself alludes to our Lord's prediction (2 Peter i. 14), when he was expecting shortly to receive his crown of martyrdom.—*Follow me.* See chap. xiii. 36.

21. *Lord, and what shall this man do?* St. Peter asks in love to his fellow-disciple; but is doubtfully answered.

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

His question might, perhaps, be translated, 'What shall this man suffer?'

22. *If I will that he tarry till I come.* The words may mean only, till I come to summon him hence by a natural death. St. John does not himself explain them; but points out that they were misinterpreted by some of the brethren. There appear to have been some who held superstitious notions of St. John's continuance in life long after his death.

24. Compare chap. xix. 35; 1 John i. 1-3.

25. *I suppose that even the world itself,* etc. These words are commonly taken as a sacred hyperbole, an amplification expressive of the adoring love of the beloved disciple. But since this is a record of the works and words of One who was God as well as man, and the finite things of earth cannot comprehend the infinite, nor created spirits tell the secret wisdom and power of their Creator, it is but true to say, that there still remain acts which surpass the ability of men or angels to recount, or the limits of space or time to contain.

END OF VOL. I.

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